# THE RESILIENCE & PROVISION MANDATES: A SPIRITUAL PLAN TO DISMANTLE FOOD APARTHEID THROUGH SYSTEMIC STEWARDSHIP AND COLLECTIVE FOOD SOVEREIGNTY PATHWAYS

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**A Site of Resistance**

"Agriculture for African Americans has been a site of oppression and a site of resistance." (Monica M. White, 5)

"For the earth is the Lord's, and the fullness thereof." (1 Corinthians 10:26 KJV)

"And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude. And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full." (Matthew 14:19-20 KJV)

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# CHAPTER 1: PROJECT OVERVIEW

## Introduction: Building the Food Future

Many people use the term "food desert" to describe our community, where it is hard to find fresh food, but that word makes it sound like a natural occurrence. The main plight we are facing in the Dolphin Heights neighborhood of Dallas is a situation called food apartheid. Food apartheid is different because it describes a system of man-made separation that was created on purpose by unfair laws and racist policies over many years (Johnson 2).

In our community, people do not have access to full-service grocery stores where they can buy healthy food. Instead, they live in what we call food swamps, which are areas filled with fast food and convenience stores that sell cheap, processed snacks (Salud America! 8). This is not just a coincidence; it is the result of historical land theft and wealth being stripped away from Black families for generations (Kenebrew 10). We must recognize this as a form of environmental racism because these harmful, processed food options are pushed into Black neighborhoods, while healthier, life-sustaining options are kept in wealthier, white neighborhoods (Washington 40).

This is a serious problem for the ministry because it affects people both practically and theologically. Practically, it leads to a health crisis where our people suffer from high rates of sicknesses like diabetes and heart disease. This happens because healthy, fresh food is either too far away to reach without a car or simply too expensive for families to afford on a tight budget (Feed Oak Cliff 5). Theologically, it is a spiritual problem because our faith teaches us that God wants everyone to have abundance, not just enough to survive. We are fighting against what the Bible calls "principalities and powers," which are the unseen systems that keep people in poverty (Wink 12). For too long, the

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church has used a Charity Conduit model, which means we just give out bags of food to treat the symptoms of hunger for one day. While charity is kind, it does not change the system's unfairness, and it keeps people dependent on others rather than giving them their own power.

My proposed response to this problem is a new ministry model called Conscious Systemic Stewardship. This project launches a four-hour practical teaching plan at Abundant Life A.M.E. Church to serve some of its leaders and members. The volunteers will also be known as the Big Five. We started with 8 volunteers but ended with 5 participants who actually went through the project implementation. We will discuss change further in later chapters. change the way they think about ministry. Instead of just managing the symptoms of hunger, we are learning how to build permanent Protective Resources, such as community gardens and local food networks (Meadows 20).
This plan is built on two main biblical ideas developed through my doctoral study and independent research. First is the Provision Mandate from Matthew 14, where Jesus showed us that we should create a surplus so that everyone has more than enough. Second is the Resilience Mandate from Ephesians 6, which teaches us to put on the armor of God so we can stand strong against systemic injustice (Kenebrew 22). By the end of this project, our team will have a Unified Consensus Statement —a shared plan to reclaim our land and our future.

**High-Level Content of Each Chapter**

Chapter 1: Project Overview - This chapter identifies the "wickedness by design" in Dolphin Heights, moving away from the natural-sounding term "food desert" to the systemic reality of Food Apartheid. It establishes the project’s goal: to move Abundant Life A.M.E. Church from a model of temporary charity to one of permanent, systemic stewardship.

Chapter 2: Literature Review - This section anchors the project in the wisdom of scholars such as Ashanté Reese and Carter G. Woodson to demonstrate that the lack of fresh food results from man-

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made policies. It provides the historical and academic foundation for replacing the Charity Conduit with a Future Food Pathway built on ancestral knowledge and land ownership.

Chapter 3: Theological Foundations - This chapter redefines the church's mission by exploring the Provision Mandate in Matthew 14, in which Jesus uses the community's existing resources to create abundance. It argues that Embodied Hope is a spiritual weapon that enables the congregation to see the Fortress of Hope, while the system sees only vacant lots.

Chapter 4: Methodology - This chapter outlines the "Relief to Resistance" arc, detailing how the 4.0-hour intensive workshop guided the Big Five through a reflective recall of their neighborhood's broken walls. It describes the use of the Iceberg Model and the Nehemiah Approach to shift participant mindsets from victims of scarcity to conscious systemic stewards.

Chapter 5: Study Findings - This section presents the Roar of the Engine through data charts and narratives that demonstrate a measurable Mindset Delta among participants. The findings highlight 100% consensus in favor of long-term seed sovereignty over short-term charity, demonstrating that the project successfully ignited a spirit of Collective Agency.

Chapter 6: Highlights, Critiques, and Future Research - This final chapter reflects on the project's successes, such as the Digital Pivot over Zoom, while critiquing the persistence of Mental Slavery that requires long-term cognitive re-wiring. It concludes with a call to move from "pots to power lines" by turning the church into a permanent Resilience Hub for the community.

Appendix: Definition of Terms and Supporting Documents - The appendix serves as a Protective Resource for the church, containing the "20 Acts of Resistance" and a complete glossary of the project's spiritual vocabulary in Appendix A. It provides the Systemic Blueprint and covenantal agreement necessary for other justice workers to replicate this path toward food sovereignty. It also includes raw data collected from project implementation.

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Bibliography - The bibliography provides the "Cloud of Witnesses"—the academic and spiritual foundation that supports the study's claims. It grounds the research in the Distinguished standards of the Black Freedom Movement, womanist theology, and environmental justice by citing experts such as Monica M. White and Harriet A. Washington.

**Project Goal: From Charity to Systemic Liberation**

The main goal of this project is to change how our church thinks about and acts on the problem of hunger in our neighborhood. For a long time, churches have followed a way of helping called the charity conduit model. This means we act like a pipe that just passes food from a big warehouse to hungry people. While this is a kind thing to do, it only treats the symptoms of hunger for one day and does nothing to stop the unfair systems that cause the hunger in the first place (Kenebrew 12). My project seeks to achieve a major spiritual and mental shift among our ministry leaders and members.

We want to move away from just being aid distributors and become what I call conscious systemic stewards. This means we are spiritually awake and ready to build permanent, protective resources that restore our community's power over its own food.

This goal is focused on solving the specific problem of food apartheid in the Dolphin Heights community. We use the term food apartheid because it reminds us that the lack of grocery stores in our neighborhood is not an accident or a natural disaster. Instead, it is a deliberate result of racist policies and power imbalances that have existed for a long time (Global Center for Climate Justice 5). The goal of my project is to show eight adult ministry leaders and members how to move beyond despair toward a vision of embodied hope. We want to reach a point where we are no longer just reacting to the "banquet of death" created by the world's systems of greed, but are instead building an antithetical kingdom that focuses on provision and life (Wink 12).

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To accomplish this, the project will implement a specific four-hour practical teaching plan. This plan is divided into two workshops that are designed to be high-leverage moves. In systems thinking, a high-leverage move is a small action that produces a large, lasting change across the whole system (Meadows 20). By the end of these workshops, participants will have a completely different understanding of their mission. We seek to achieve a state of critical consciousness, meaning leaders and members will be able to see the social and economic contradictions in our world and feel a spiritual drive to address them through collective action (Freire 35). This project is not just about learning new facts; it is about a spiritual transformation that makes our faith tangible and physical in the soil of our community.

This goal is firmly rooted in the biblical mandates of provision and resilience. We are moving toward the goal of establishing a surplus for resilience, which is a system buffer that ensures our community always has a reserve of resources to protect against future hard times (Meadows 85). This idea comes directly from Matthew 14, where Jesus did not just feed the people but made sure there were twelve baskets of food left over. Our goal is to prove that we can take the small resources we have, like a church parking lot or a few seeds, and turn them into a massive output of justice and food sovereignty. We are training our leaders and members to be resilient, equipping them with the armor of God so they can stand firm against the principalities and powers that seek to keep our neighborhoods in a cycle of poverty (Kenebrew 9).

A key part of our goal is to produce a very specific and concrete output called the unified consensus statement. This statement is proof that our spiritual training worked. It is a document in which every participant agrees to one universal individual commitment and two core collective acts of resistance that we will take as a church. This ensures that the project transcends mere academic discussion and results in measurable community mobilization. We are seeking to achieve a shared,

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inspiring vision of what is possible when we focus our attention and intention on God's abundance.

This process of metaphysical visioning allows us to spiritually define our food future before we physically build it, adding divine power to our hope for systemic change (Kenebrew 4).

During the implementation phase, I will assess whether we reached this goal using a pre-survey and a post-survey. These surveys will tell us if the leaders and members of the church's thinking actually shifted from the charity conduit model to systemic stewardship. We are looking for a clear change in how they answer questions about the church's role in the community. If the majority of the team moves from wanting to just run a food pantry to wanting to build a protective resource, we will know our goal was achieved. Success means that our leaders and members no longer feel helpless against the big systems of the world but instead feel spiritually empowered to steward the land and provide for their neighbors in a way that is lasting and full of dignity (Kenebrew 2).

Ultimately, our goal is to establish the foundation for a future food pathway and a ministerial methodology that leads our community toward total restoration. We are addressing spiritual hurt, physical illness, and economic lack simultaneously. By the end of this project, we want to have a team of leaders and members who see themselves as agents of change who understand how to fight this systemic battle. We are building the food future today by making the establishment of shalom—the wholeness and justice of God—our top priority. This project will be successfully completed when our participants can stand together and say that they are ready to reclaim their right to the land and provide a feast of life for everyone in Dolphin Heights (Kenebrew 20).

**Project Objectives: Building the Food Future**

The main purpose of this project is to create a major change in how our church leaders and members see their mission in the neighborhood, to reach our big goal of moving from temporary

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charity to long-term systemic liberation. We have set specific objectives that must take place during our four-hour teaching plan. These objectives are the measurable steps that keep us focused and ensure that our faith leads to real action in Dolphin Heights. The first major objective is to measure a spiritual and mental shift in our eight participants. Moving them from a mindset of symptomatic relief to one of systemic thinking. We will know we have reached this objective if the results of our post-survey show a dramatic increase in commitment to building permanent, protective resources compared to the pre-survey results (Kenebrew 5).

This research validation objective is very specific and time-bound. It takes place on a single day during our workshop at Abundant Life A.M.E. Church. We are using a five-point scale to track how much our leaders and members agree or disagree with different ministry models. For example, if a leader and member start the day thinking that a weekly food pantry is the only way to help, but end the day believing that building a community-owned farm is a more powerful act of spiritual resistance, we have successfully met our objective. This shift is what we call moving from a charity conduit to conscious systemic stewardship (Meadows 20). We are looking for the group to move away from the idea that they are just a pipe for handing out bags of food and toward the idea that they are stewards of God’s abundance who can change the rules of the system itself.

Our second major objective is to produce a concrete structural output through a group discussion. This objective requires the group to successfully draft and sign a unified consensus statement. To reach this objective, we will facilitate a critical dialogue group where the leaders and members must agree on exactly what our future food pathway will look like. This is not just a conversation; it is a measurable result of our training. The statement must clearly define one universal individual commitment and at least two collective acts of resistance that the ministry will pursue over

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the next year. This objective ensures that our theological learning turns into a practical plan for the church to reclaim its land and provide for the community in a way that lasts (Kenebrew 25).

This structural output objective is important because it proves that the team has moved from theory into a shared vision of possibility. We are using a method called metaphysical visioning, a spiritual exercise that uses meditation to focus our attention on God's vision for our community's future. To meet this objective, every participant must contribute their ideas through structured journaling. Success is measured by whether the final document addresses the root causes of food apartheid rather than just listing more charity acts. By reaching this objective, we demonstrate that our ministry has gained critical consciousness, meaning we are now aware of the unfair systems around us and are ready to take collective action to fix them (Freire 31).

A third objective is the development of biblical and theoretical literacy among the church's leaders and members. By the end of the four-hour session, every participant must be able to define the difference between food apartheid and a food desert. This objective is crucial because the language we use determines the actions we take. If we think the problem is a natural desert, we might just bring in more outside help. But if we understand it is apartheid, we know we must use the resilience mandate from Ephesians 6 to stand firm against systemic wickedness (Global Center for Climate Justice 5). We will measure this objective through the open-ended questions in our surveys, looking for participants to use the correct spiritual and systemic terms we taught during the workshops.

This literacy objective also includes understanding the provision mandate from Matthew 14. We want our leaders and members to see that Jesus feeding the five thousand was not just a magic trick, but a model for how a community can restructure its resources to create a surplus for resilience. To reach this objective, participants must be able to explain how creating a system buffer—like a community-owned seed bank or a shared kitchen—protects the neighborhood from future hard times. This

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understanding provides the spiritual infrastructure needed for the long fight against poverty (Meadows 85). We are building a foundation of knowledge that proves God intends for us to have permanent control over our own food resources.

Our final objective is the successful implementation of the four-hour teaching protocol itself. This objective is met by following the specific timeline we have designed, which includes two distinct two-hour workshops separated by a short break. The first workshop focuses on diagnosing the problem of systemic racism and the failure of the old charity model. The second workshop focuses on claiming God's provision and creating the future plan. To meet this implementation objective, the facilitator must lead the group through every phase, from the pre-survey at the start to the final prayer at the end. This keeps the project coordinated and ensures that we provide the maximum amount of high-leverage teaching in the time we have allotted (Kenebrew 30).

By completing this objective, we ensure that our research is both rigorous and respectful of the participants' time. We are using an action research approach, which means we are testing our spiritual teaching plan in the real world to see how it works. This objective is time-specific because it must be finished in a single day. Meeting this objective proves that the church can be an anchor for spiritual resistance even in a busy environment. We are establishing a replicable model that shows how a focused time of prayer, study, and planning can empower a small group of leaders and members to become agents of change who understand how to fight the battle for food sovereignty (Kenebrew 12). Together, these objectives provide the direction we need to achieve our goal of total restoration for Dolphin Heights. They are the means by which our effort and action are coordinated toward established priorities. We are not just hoping for change; we are measuring it through surveys, documenting it through a consensus statement, and rooting it in biblical truth. Each objective is a small victory that moves us away from the "feast of death" and toward the "feast of life." By being clear and measurable,

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these objectives allow us to evaluate our progress and show others how the armor of God can be used to build a food future that is full of dignity and justice for all (Kenebrew 15).

In conclusion, these objectives are the practical steps that turn our DMin project into a reality. They ensure that we are doing justice rather than just loving kindness, as commanded in Micah 6:8. From the mindset shift to the creation of the action plan, every part of this project is designed to be achievable and impactful. By focusing our attention and intention on the abundance of God's kingdom. As we meet each objective, we are building the embodied hope that our community needs. This project is our way of standing firm against the principalities and powers, proving that when we work together with God, we can dismantle food apartheid and help our community reach its full potential (Waters 0:00–0:09).

**Project Initiatives: The Action Plan for Building the Food Future**

The strategic plan for this ministry project is designed to be a high-leverage move that changes the way our church leaders and members think about helping our neighborhoods. To reach our big goal of moving from a charity conduit model to conscious systemic stewardship, we have created a specific action plan that takes place over a single intensive day at Abundant Life A.M.E. Church. This plan is divided into two major workshops totaling 4 hours of teaching and reflection. These initiatives are the core work of the project because they provide the actual steps we will take to fulfill our objectives.

Because we need a unified team to launch our future food pathway, we are working with eight specific participants who are both leaders and dedicated members of the church. By following this detailed strategy, we ensure that our faith is not just a feeling in our hearts but is operationalized into a tangible reality that dismantles the system of food apartheid in Dolphin Heights (Kenebrew 14).

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Before we can dive into deep spiritual work, we must begin with a welcome and brief overview of how we are here, followed immediately by our first strategic step in our initiative.

Preparation and setup phase, which involves administering the pre-survey to establish a baseline for where our team's mindset is starting. We want to know how much they currently rely on temporary fixes like food pantries so that we can compare that to their thinking after the training is finished. Once the surveys are collected, we move into the first official workshop, which is called diagnosis and spiritual critique. This two-hour session is designed to help the group identify the enemy we are fighting. By renaming and describing our food desert as food apartheid, it helps them see that the lack of fresh food in our neighborhood is an active, political, and spiritual system of denial (Global Center for Climate Justice 5).

To help the group see beyond these systems, we use a spiritual exercise I developed during my doctoral studies and independent research, which I call the Long Look Reflection. This exercise is grounded in the work of Veronice Miles, who speaks of "Metaphysical Visioning" in her book *Embodied Hope*. She teaches that we must engage the imagination to see a reality that does not yet exist (Miles, 201). Through my own reflection exercises at the seminary, I learned that we cannot build what we cannot first see in our spirits.

In this Long Look Reflection, we ask the group to use their "spiritual eyes" to look 20 years into the future. We ask them to compare two specific paths:

The Stagnant Future: A 20-year look at what happens if we stay in the Charity Conduit. In this future, the calendar has moved forward, but our power has stayed in place. Twenty years from now, our grandchildren are still standing in the same lines, waiting for the same bags of leftover food, still dependent on a system that does not provide for their long-term health or wealth.

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The Sovereign Future: A 20-year look at what happens when we embrace the Resilience Mandate. In this future, we have used our "Unified Hands" to build a Future Food Pathway. Twenty years from now, our community owns the land, harvests its own heritage crops, and no longer needs to ask for permission to eat. We have moved from being "consumers" of charity to "stewards" of our own abundance.

This reflection is the "Spiritual Engine" of our project. It allows us to spiritually define our food future before we physically build it. By taking this Long Look, we aren't just dreaming; we are using the "Embodied Hope" Miles describes to shift our people's mindset from "victims of scarcity" to "stewards of abundance."

After a break for reflection and fellowship, our second major initiative is a workshop titled Provision and Collective Planning. During this session, we move from the stated problem to the proposed solution. By reclaiming the provision mandate from Matthew 14. We teach our leaders and members to see feeding five thousand people in a new way. Instead of a magic trick where food just appears out of nowhere, we frame it as a miracle of restructuring. Where Jesus took the community's limited resources and organized them into a new system of provision. Thus teaching our team that we must engage our own hidden resources—like our church land and our collective skills—to build a protective resource that stands outside the systems of apartheid. This shift in thinking is what turns a group of leaders and members into conscious systemic stewards (Meadows 20).

A very important strategic step in this second initiative is the practice of metaphysical visioning. This is a core spiritual discipline where we use meditation and guided imagery to focus our attention and intention on God’s vision for our community. We ask the leaders and members to close their eyes and physically imagine the future food pathway. We want them to see the gardens, smell the fresh produce, and feel the sense of dignity that comes from being self-sufficient (*New Interpreter's Study*

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*Bible*, Josh. 1.8; Ps. 1.2-3). This process is rooted in what we call embodied hope, which is the belief that the resurrection of Jesus requires us to make material changes in our neighborhood right now. By visualizing the solution before we build it, we are adding divine power to our plans. This strategic step helps the group move from a place of cultural despair to a place of systemic possibility (Kenebrew 8). Once the vision is clear, we move into the practical planning phase of our initiative. This takes place during our two-hour workshop sessions, where we set aside dedicated time to move from "seeing" to "doing." We present the participants with a list of twenty realistic acts of resistance against Food Apartheid. These are not just ideas; they are specific, "high-leverage" actions, such as starting a seed-saving library, advocating for better zoning laws, or launching an independent grower initiative.
In this session, we don't just tell people what to do. Instead, we ask each leader and member to participate in a "Journaling Journey." We ask them to look at the twenty options and choose:
One Individual Act: Something they will do personally to build their own "Surplus Garden" or "Household Provision."

Two Collective Acts: At least two big projects they want our whole ministry to pursue together, like a Church Micro-Farm or a Grocery Store Advocacy campaign.

This structured journaling allows every voice to be heard and ensures that the final plan is truly community-led. This is a high-leverage moment because we are asking people to commit their own time, skills, and resources to a project that they helped design from the ground up (Freire 31). This moves us away from the "Charity Conduit" and toward a Sovereign Future where we own the solutions to our own problems.

As the facilitator, I will guide the group through a series of 7 questions to help us synthesize their individual ideas into a single vision. This is the most critical strategic step in our action plan. The critical dialogue group discussion takes place during the last part of the second workshop. The goal of

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this discussion is to reach a unified consensus. I am looking for the group to agree on one universal individual commitment and the single best collective act of resistance we will focus on for the next year. This process results in the creation of the unified consensus statement, a document that is signed by every leader and member. Proving that we have moved from being a group of individuals into a unified force for change. This statement is the empirical evidence that the training has successfully created a shared vision for our future food pathway (Kenebrew 48).

After the consensus statement is completed, the final strategic step is the evaluation and closing phase. When I administer the post-survey to every participant, I gather the data to prove that the teaching plan actually worked. I want to see whether the group's mindset has shifted significantly away from simple charity toward systemic stewardship. This information is vital for evaluating the DMin project because it shows that a spiritual awakening can be measured through cognitive shifts and changes. We end the day with a closing prayer and a challenge to begin the work immediately. I remind our team that the work of the mandate is not finished when the workshop ends; it is actually just beginning in the soil of Dolphin Heights (Kenebrew 85).

Recognizing that everyone has a role to play in the fight for food sovereignty, this entire action plan is designed to be inclusive of both church leaders and members. The leaders provide the spiritual and structural oversight, while the members provide the energy and community connection that will make the project thrive. By bringing both groups together in the same initial planning workshops, we ensure that there is no gap between the vision and the work. We are building a system of sustained integrity where everyone is equipped with the armor of God. This coordinated effort is the only way to stand firm against the principalities and powers that have caused so much harm in our neighborhood for so long (Wink 12).

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In conclusion, these four core initiatives form a complete strategy for transformation. We have moved from diagnosis to provision, and from vision to commitment. Each strategic step is a necessary part of the journey to ensure our church moves from a "Charity Conduit" to a "Future Food Pathway." These four initiatives are:

The Pre-Implementation Survey (The Diagnosis): We start by measuring where we are. This survey helps us understand our baseline beliefs about food, land, and the "Spirit of Scarcity" before we begin our training.

Workshop 1: The Provision Mandate (The Long Look): In this session, we use the Long Look Reflection Exercise Survey to critique the old way of doing things. We move from just giving handouts to seeing a future where we provide for ourselves using God’s abundance.

Workshop 2: The Resilience Mandate (The Consensus): This initiative uses the Critical Group Dialogue Survey to move us from talk to action. It is here that we collectively choose our "Acts of Resistance" and draft our Unified Consensus Statement.

The Post-Implementation Survey (The Proof): Finally, we measure our growth. This survey provides evidence of our "Metaphysical Visioning," proving that our hearts and minds have shifted toward Conscious Systemic Stewardship.

We are not just talking about food; we are building a Protective Resource that ensures everyone in our community can be whole. By following this four-part action plan, we are showing that the church can be more than just a Charity Conduit. This project is our way of doing justice and walking humbly with God as we reclaim our right to the land and build a future full of hope and dignity (Waters 0:25–0:35).

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**Context Analysis: The Dolphin Heights Community and the Fight for Food Sovereignty**

The location where we are doing this work is very important because it helps us understand the spiritual and social battle we are fighting. Our project takes place in the Dolphin Heights neighborhood, which is a historically Black community in East Dallas, Texas. This neighborhood is in the 75223 ZIP code and is home to our partner, Abundant Life A.M.E. Church. To truly analyze this context, we have to look past the surface of what the neighborhood looks like today. As you drive through the streets of this community, you might see new houses with higher property values, which represent part of an additional problem called gentrification. Gentrification makes the neighborhood look wealthier on paper, but the original Black residents who built this community are being forced out because they can no longer afford the rent or taxes (Census Reporter 2). This constant moving around makes it almost impossible for families to have a stable home.

One of the biggest factors that shapes the problem of food apartheid in this community is the history of systemic racism in Dallas. We have to be honest and say that the lack of grocery stores in our neighborhood is not an accident. It is the result of deliberate choices made by powerful people and city leaders many years ago. For example, historians have documented how the city government used policies to keep Black residents segregated and denied them access to good housing and stable banks (Phillips 12). A very specific tool they used was called redlining, which was when banks would literally draw red lines on maps around Black neighborhoods like ours and refuse to invest any money there. This systemic injustice made it impossible for our families to build wealth through their homes, and it is a major reason grocery stores are still reluctant to open in our area today (Global Center for Climate Justice 6).

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Another factor that shapes our context is the historical trauma of land theft through eminent domain. This is when the government takes private property for public use, and in Dallas, this was used as a weapon against Black families. The Reverend Dr. Michael Waters, who is a key leader in our city and knows our community well, calls this area the very epicenter of racialized segregation in the entire nation (Waters 0:55–1:09). He points out that in the 1960s and 1970s, the city used this power to forcibly take over 300 Black-owned homes in the ZIP codes right next to Dolphin Heights. This act did not just take away houses; it destroyed the generational wealth that parents wanted to pass down to their children. This history created a cycle of poverty that we still feel today, and it proves that our struggle is against principalities and powers that have tried to keep our community from being whole (Kenebrew 15).

We must also critically analyze the systemic injustice of what many people call food deserts, but what we correctly call food apartheid. A desert sounds like something that happened naturally, but apartheid means a man-made separation. Our residents are surrounded by what is known as a food swamp, which is an area flooded with convenience stores and fast-food places that sell processed food high in salt and sugar (Salud America! 11). This environment leads to a health crisis where our neighbors face high rates of diabetes and obesity because healthy, fresh food is too far away or too expensive. We recognize that this is a form of environmental racism because these harmful food options are pushed into Black neighborhoods while healthier options are kept in wealthier, white neighborhoods (Washington 40). This context shows that our project is a necessary act of resistance to a spiritual and physical threat.

The organizational dynamics of Abundant Life A.M.E. Church also play a huge role in how we address this problem. The church has been a stable and critical presence in Dolphin Heights since 1923, which means it has over a hundred years of history in this fight. The church’s mission is to minister to

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the social, spiritual, and physical development of all people, and its motto focuses on the idea that humankind is our family. This deep theological conviction is why the church is ready to tackle a social injustice like food apartheid. The church is not just a building; it is an institution led by highly educated, socially conscious leaders who have a history of fighting for social justice. Previously, the church raised hundreds of thousands of dollars to help the community, which earned them awards from the state government. This history of action means that the church has the spiritual and intellectual support needed to move from simple charity to systemic stewardship (Kenebrew 12).

The main characters in this project are the eight adult participants, both leaders and members of Abundant Life A.M.E. Church. It is important to recognize that these participants bring a wealth of experience and sophistication to the table. Many of them hold advanced degrees and have spent years serving the community in various roles. These leaders and members will be the agents of change. They are not just listening to a lecture; they are engaging in a spiritual awakening called conscientização, which means they are gaining a critical awareness of the systems that oppress them so they can take action (Freire 31). The organizational dynamic here is collaborative, meaning we are all working together to find a high-leverage solution. Their role is to help formulate the unified consensus statement that will guide the church's future food pathway, ensuring that the project is truly community-led.

I am not an outsider who just came in to give a speech. My relationship to this project is very specific because I serve as a direct partner, facilitator, coach, and researcher with Abundant Life A.M.E. Church. My studies and commitment are to empower Black communities. As the facilitator, I provide the theological framing and the curriculum for their creation of the four-hour teaching plan. I use my academic background to develop ideas such as the provision and the resilience mandate, but I do so as a facilitator who guides leaders and members through the work (Kenebrew 13). I also bring my experience as a documentarian to this context. By filming and recording our history, like in my work on

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the Black roots of the Ark-La-Tex, I help the community reclaim its narrative and its right to the land (Moschella 15). My influence is used to coach the team away from the old charity conduit model and toward a model of self-determination.

We must analyze the theological convictions that shape our response to these injustices. Our community believes that God is a God of justice who stands with the oppressed. We believe in Black Liberation Theology, which holds that the fight for food and land is a holy struggle because it concerns the dignity of God's people (Cone 15). We also hold a conviction called ecological spirituality, which means we see the earth as the body of God. When we care for the soil in Dolphin Heights and grow our own food, we participate in a sacred act of worship and healing (McFague 70). These theological beliefs give us the strength to stand firm against the principalities and powers. We are not just gardening for the sake of plants; we are practicing embodied hope by making the kingdom of God a physical reality in our neighborhood.

Another factor that affects the problem and our ability to address it is the systemic lie surrounding Fair Park. For decades, city planning has broken promises, and families living right next to the park have been forced out of their homes (Crain 18). This history of being lied to by government institutions, city departments, and outside developers creates a context of justified distrust. When people have seen "urban renewal" projects turn into "urban removal," they become skeptical of any new plan.

However, the church serves as a trusted anchor that can bridge that gap. Because the participants are both leaders and members of the church, they have the community's trust, which is a vital organizational dynamic. This trust allows us to build a Future Food Pathway that is not dependent on those same outside systems that have failed us in the past. We are creating a Protective Resource that is owned and managed by the people who live here. By keeping the power within the church and

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the neighborhood, we ensure that our food sovereignty cannot be taken away by gentrification or corporate greed (Meadows 20).

Finally, we must address the justice aspect of this context by acknowledging the need to be whole. Systemic injustice has caused deep spiritual brokenness, physical sickness from malnutrition, and economic harm from land loss. Our context analysis shows that a small, band-aid solution like a food pantry is not enough to heal these wounds. We need a high-leverage intervention that changes the structure of how we get our food. By training eight leaders and members to become conscious systemic stewards, we are addressing the root causes of the wickedness in our neighborhood. This project is about more than just food; it is about reclaiming our agency and our heritage. We are using the armor of God to protect our community and to build a system of abundance that honors our history and secures our future (Kenebrew 30).

**Strategic Tools for the Project Journey**

To move our community from the "Spirit of Heaviness" to a "Sovereign Future," I utilized a specific set of tools and methods. These were not just school lessons; they were weapons for our spiritual warfare against Food Apartheid. While we dive deep into these in Chapters 4, 5, and 6, here is the comprehensive ethical & protective list of the surveys, tools, and approaches that guided our path: Systematic Approaches & Methodologies - These are the big frameworks we used to move from "Relief to Resistance":

The Nehemiah Approach: A way of "Reflective Recall" where the Big Five inspected the "broken walls" of Dolphin Heights by remembering the dialysis centers and liquor stores that profit from our sickness.

The Future Food Pathway: Our strategic road map for moving the church from being a "Charity Conduit" to a "Resilience Hub."

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Rapid Delivery Strategy: A special way of teaching core ideas quickly when time was tight, making sure no important truth was lost.

Adaptive Leadership: My method of pivoting in real-time—like moving to Zoom for Group 2—to keep our spiritual goals on track, no matter what obstacles appeared.

Analytical & Teaching Tools - These tools helped us unmask the "Wickedness by Design" in our neighborhood:

The Iceberg Model: A tool that helped us see past the surface of hunger to find the hidden "Structures" and "Mental Models" underneath.

The Provision Mandate (Matthew 14): Our foundational Bible tool that proves God has already given us "something" to work with.

20 Acts of Resistance Menu: A "Menu of Freedom" with 20 practical ways to build our own food power.

The "Choice Exercise": A test where we chose between a $5,000 gift for a one-day giveaway or $5,000 to build a permanent Seed-Saving Library.

Data Collection & Survey Instruments - We used these to measure the Mindset Delta—the change in our hearts from start to finish:

Baseline Pre-Survey: A Google Form used to see what we knew about Food Apartheid before we started.

Critical Dialogue Survey: Used to capture the "raw heart" of our conversations during the workshops.

Post-Survey: Our final assessment to see how much our mindset had grown toward Stewardship.

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Unified Consensus Statement: Our "Church Covenant," where we promised to trade our "Pots" and follow up with each other.

Ethical & Protective Tools - These ensured every participant was treated with the respect they deserve as children of God:

Informed Consent Document: A "Covenantal Agreement" that explains everyone's rights and our mission.

Strict Anonymity Protocol: Using codes (P1, P2, etc.) so everyone felt safe to speak their honest truth.

Resilience Mandate (Ephesians 6): Our spiritual "buffer" to protect us from the pain of the past while we build for the future.

By utilizing these systematic frameworks and spiritual tools, we have moved beyond simple observations of the neighborhood's struggles. We have equipped the Big Five with a "Systemic Blueprint" that allows them to see the future and build it. These tools represent our commitment to treating the "broken walls" of Dolphin Heights not just as a physical problem, but as a spiritual mandate for reconstruction. As we move from these practical methods to our final reflections, we see that stewardship is the ultimate act of faith in action.

In conclusion, the context for this project is a complex mix of historical trauma, systemic racism, and powerful community resilience. Dolphin Heights is a neighborhood that has been attacked by unfair policies like redlining and eminent domain, but it is also a place where a hundred-year-old church stands as a beacon of hope. By understanding the demographics of gentrification, the theological convictions of liberation, and the organizational strength of the church, we can see exactly why this project is so necessary.

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My role as a facilitator and coach is to help leaders and members draw on their existing wisdom to build a future food pathway that defeats food apartheid. Together, we are taking a stand against the systems of scarcity and establishing a feast of life for everyone in our community. This project is our way of ensuring that our community achieves true food sovereignty and the wholeness that God intends for all His children (Waters 0:57–0:59).

## CHAPTER 2: LITERATURE REVIEW

### Research Problem

The goal of this literature review is to show that we have researched & studied the history and the smart ideas of others to prove why our project at Abundant Life A.M.E. Church is so important. When we look at the hunger in the Dolphin Heights neighborhood of Dallas, we are not just looking at a simple problem of people not having food. We are looking at a deep, historical, and spiritual problem that other writers and scholars have helped us name. This chapter will walk through what these experts have learned and how their work supports our goal of moving from a charity-conduit model to a conscious, systemic stewardship model. We want our leaders and members to see that they are part of a long line of people fighting for justice, and that our project is a necessary step toward fixing a problem that has been building for generations.

To understand the research problem, we first have to use the right words to name it. Many people use the phrase "food desert" to describe our neighborhood, but smart writers like Ashanté Reese show that it's a mistake. A desert is a natural place where the weather makes it hard for things to grow. But the lack of fresh food in Black neighborhoods like ours was not caused by the weather; it was caused by people and unfair laws. Reese states in her book that we should use the term food apartheid because it points to the deliberate and race-based policies that separate Black communities from

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healthy food access (Reese 18). This is a vital starting point for our leaders and members. If we think the problem is a natural desert, we might think we just need to keep waiting for a big grocery store to decide to move into our neighborhood. But when we call it apartheid, we recognize that we are fighting against a system of man-made separation that was created on purpose.

**History of the Problem**

The historical understanding of this problem goes back much further than most people realize. Jacqueline Battalora teaches us that the very idea of the "white race" was a legal invention created in the 1600s to justify taking land and resources away from us (Battalora 42). This proves that Food Apartheid was built on a foundation of theft. However, we must realize that this is not just a local issue; it is part of a larger, global design that is often invisible to the naked eye.

Dr. John Coleman explains in his research on the Committee of 300 that there is a "parallel government" that operates far above national laws. This group uses hidden intelligence and secret agendas to control resources and manipulate the lives of the masses without them ever knowing it (Coleman 11). This globalist agenda works through "social engineering" to undermine the independence of local communities, keeping them dependent on external systems (Coleman 23). This is why the struggle in Dolphin Heights feels so heavy—it is being pushed by an invisible system designed in "high places."

When we look at the city of Dallas, we see this historical racism in action through the work of Ed Gray White, who researched how race, power, and religion were used together to shape our city (White 200). Together, these authors prove that the "Spirit of Scarcity" on Mingo Street is a manufactured crisis designed by a Conspirators' Hierarchy (Coleman 155).

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This historical and global data confirms the spiritual warning found in the King James Version of the Bible. Ephesians 6:11-12 (KJV) says:

"*Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."*

In our workshops, we analyzed that our "fight is not against flesh and blood." Flesh and blood is what you can see—like a developer or a local politician. But the Bible warns us that the real enemy is spiritual wickedness in high places, which is what you *cannot* see. This matches Dr. Coleman's description of the Committee of 300 as an invisible, parallel government that uses "wiles"—or cunning, hidden traps—to keep us in poverty.

The "rulers of the darkness" are the ones who create the hidden intelligence and the secret systems that decide who gets resources and who stays hungry. Because this enemy is invisible and operates in "high places," our response must be more than just physical charity. We must put on the "whole armour of God" through Conscious Systemic Stewardship. By building our own independent Future Food Pathway, we are taking a stand against the devil's invisible wiles and reclaiming the abundance these high-level conspirators have tried to hide from us. We are moving from being "consumers" of their darkness to being "stewards" of God's light.

In our local area, we also have to deal with the "Fair Park Lie." Zac Crain wrote a report that exposes how Dallas city planning systematically broke promises while displacing residents around Fair Park for decades (Crain 18). This report is a key piece of evidence because it shows that the resource denial we see in Dolphin Heights today is precisely what the city intended. Our leaders and members also have the witness of the Reverend Dr. Michael Waters, who calls this area the very epicenter of racialized segregation in our nation (Waters 0:25–1:09). He reminds us that the city used the power of

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eminent domain to take over 300 Black-owned homes in the 1960s and 1970s. This act did not just take houses; it destroyed the generational wealth that should have been passed down through our families. This historical understanding proves that food apartheid is a weapon still used to continue hurting our community today.

**Current State of the Problem**

The current understanding of the problem is also tied to the practice of redlining. This was a practice in which banks would literally draw red lines on maps around Black neighborhoods and refuse to invest or grant loans there (Global Center for Climate Justice 6). This historical injustice made it impossible for our families to build generational wealth through their homes, and it is a major reason grocery stores still refuse to open in our area today. It is a form of purposeful starvation that only targets specific communities (Dallas Weekly 3). Because of this history, we are forced to rely on what scholars call food swamps. These areas are filled with gas stations and fast-food places that sell processed foods high in salt and sugar, which leads to high rates of illness in our neighborhood (Salud America! 11).

The problem also affects our minds and our spirits. Carter G. Woodson wrote about the miseducation of people who are taught to depend on others rather than know their own history and use their own resources (Woodson 12). This means that a big part of our problem is that we have been taught to believe we are helpless. Our current understanding of the problem must include this mental and spiritual side. We are fighting against a "culture of silence" where people feel they cannot change the system. This is why our project is focused on building critical consciousness. We want our leaders and members to see the truth of their situation so they can begin to reclaim their power. We are not just fighting for food; we are fighting for the right to be whole people again.

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Historically, the church has sought to help through the Charity Conduit model. This is when the church acts like a pipe, passing food from a big organization to hungry people. While this is kind, it does not fix the system that caused the hunger in the first place (Kenebrew 12). James Cone, a renowned scholar, taught that God's primary work in the world is the liberation of the oppressed (Cone 32). This means that if the church only gives out bags of food without trying to change the system, it is not doing the full work of God.

In our workshops, we learned that we have to move from just "loving kindness" to "doing justice." We often use Micah 6:8 to explain this: "*He has shown you, O man, what is good; and what does the Lord require of you but to do justice, to love mercy, and to walk humbly with your God?"* In our ministry context, we have realized that the Bible lists justice before mercy. Doing justice means we stop just treating the symptoms of hunger and start attacking the root causes. As we discussed in our presentations, "which is what the Bible requires of us," means we must move from Relief to Resistance. God doesn't just want us to be "nice" to people who are trapped in a Food Apartheid system; He requires us to dismantle the system itself so that everyone can have the abundance He intended (Kenebrew 15).

When we look at our neighborhood today, we see a modern version of this control called gentrification. Rent and property values are going up, and the original Black residents are being forced to move away (Census Reporter 2). This displacement makes it even harder for the community to stay connected, let alone grow their own food. This is part of a long history where Black families in America have lost nearly 99% of their farmland through unfair laws and tax seizures (Kenebrew 6). Our project is a way to push back against this history of land loss and reclamation. We are saying that the land belongs to God and to the people who live on it, not just to outside corporate developers, wealthy real estate investors, and elite groups like the Committee of 300, who only want to make a

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profit (Coleman 23). These elite groups often use "think tanks" and social engineering to create a compliant population that is easy to control through manufactured crises (Coleman 142).

They don't care about our Future Food Pathway or our health; they only care about their bottom line. By establishing Conscious Systemic Stewardship, we are breaking our dependence on these "Conspirators" and reclaiming our land for the Kingdom of God. We are moving from being pawns in a global game of scarcity to being stewards of a Protective Resource that is owned and managed by the people who live here. This ensures that our food sovereignty cannot be taken away by gentrification or corporate greed (Meadows 20).

The current understanding of food apartheid also involves environmental racism. Harriet Washington provides evidence that denying people fresh food and dumping pollution in their neighborhoods causes lasting physical and mental harm (Washington 40). This shows that the lack of a grocery store is not just about convenience; it is a direct attack on the health and the future of our community. This understanding makes our project even more urgent. We are not just gardening; we are creating a protective resource that guards our community against this environmental violence. We are building a system buffer that ensures our neighborhood has what it needs not only to survive but also to thrive, even when the outside world ignores us.

In summary, the historical and current understanding of our problem shows that food apartheid in Dolphin Heights is a deeply rooted system of injustice. It was built through land theft, redlining, and racist city planning. It is a spiritual attack that leads to physical sickness and economic weakness. By naming the enemy and understanding how the system was built, we can begin to build something different. Our leaders and members will take charge of this fight. They are not just victims of a system; they are agents of change, ready to stand firm against the principalities and powers. This literature

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review provides the receipts we need to prove that our project is the right response for this time and this place.

The historical record also shows that the "banquet of death" created by greed is the opposite of what God wants for us. In the Bible, we see a conflict between the kingdom of the world and the kingdom of God. The kingdom of the world is like Herod's feast, where resources are wasted, and life is taken away. The kingdom of God is like Jesus feeding five thousand, where resources are shared, and everyone has more than enough. Our current problem is that we are stuck in a system that looks like Herod's feast. However, our project is designed to help us build a system that looks and acts like the kingdom of God. This is the foundation of our work, and it is why we are committed to moving toward conscious systemic stewardship.

We also have to recognize that the problem is not just about a lack of food, but a lack of agency. Agency means the power to make your own choices. For too long, our community has been told what to eat and where to get it by people who do not live here. This is a form of control that keeps people dependent. By studying the work of scholars like Paulo Freire, we understand that we must break this dependency through critical consciousness (Freire 31). Our leaders and members need to realize they can solve their own problems. This is a major part of the historical understanding of liberation. Freedom is not something that is given to you; it is something you take by organizing and working together.

Another part of the historical understanding is the "lie" that our community is not profitable enough to support a grocery store. This is called supermarket redlining (Dallas Weekly 3). It is a lie because our community spends a lot of money on food, but that money leaves our neighborhood and goes to big corporations. We are being targeted by "purposeful starvation" because it makes our community weak and easier to control. By understanding this, our leaders and members can see that

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our project is about economic freedom as much as it is about food. We are keeping our resources in our own hands and building our own communal economy. This is a high-leverage move that changes the rules of the system.

Finally, we must understand that the historical struggle for food justice is part of the bigger Black freedom movement. Throughout history, Black farmers and church leaders have used the land as a tool for resistance (White 18). They know that if you can feed yourself, you can stand up for your rights. Our project is a continuation of this legacy. We are standing on the shoulders of those who came before us and used their "five loaves and two fish" to create miracles for their people. This historical understanding gives us the courage to keep going. We know that we are not alone in this fight and that our ancestors are cheering us on as we work to reclaim our land and our future.

Everything we have learned in this literature review proves that our problem is systemic and spiritual. It is not something that can be fixed with a few more donations or a temporary grant. It requires a fundamental shift in how we think and how we act. Our leaders and members are ready for this shift. They have seen the evidence, and they know the truth. By understanding the current and historical roots of food apartheid, we have provided the rationale for why our project is valid and necessary. We are ready to move forward and build the food future that God intends for our community. We are building a protective resource that will stand against the forces of injustice and bring wholeness to Dolphin Heights.

The research also shows that we have to be careful not to fall back into the old way of doing things. Even when we try to help, we can accidentally support the system of apartheid if we are not conscious of what we are doing. This is why the study of history is so important. It helps us see the patterns of the past so we do not repeat them. Our leaders and members are being equipped with a ministerial playbook that helps them stay resilient. We are moving from a reactive state to a proactive

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stewardship approach. This is the new perspective we are bringing to the table, one that honors our history while creating a new way forward.

Finally, the current and historical understanding of our problem is the foundation of this work. We have named the enemy as Food Apartheid, land theft, and systemic racism. We have shown how these forces have hurt our bodies, our minds, and our generational wealth. But we have also shown that our faith and our community have a history of resistance that didn't just start yesterday.

In our workshops, we looked at the work of Dr. Monica White in her book *Freedom Farmers*. She teaches us that for Black people, farming was not just about food; it was a way to fight for freedom. We stand on the shoulders of legends like Fannie Lou Hamer, who founded the Freedom Farm Cooperative in the 1960s to ensure Black families could own land and feed themselves without depending on a system that hated them. Like the Southern Cooperatives of the past, we are learning that when we pool our resources, we can "reclaim the stolen earth" and protect our own people.

This history proves that our Conscious Systemic Stewardship model is the right solution. We aren't doing something "new"; we are returning to and building upon a powerful tradition of Agricultural Resistance. Our leaders and members are the ones who will move us into this new food future. We are standing firm in our truth and ready to build a system of abundance that reflects the glory of God right here in our own neighborhood. We are moving from "Relief to Resistance," just like our ancestors did before us.

As we move forward, we keep in mind the words of James Cone, who reminded us that theology must be about the life and death of the people (Cone 15). Our project is exactly that. It is about the physical life of our community, which needs healthy food, and about the spiritual life of our church, which needs to live out its mission. By understanding the history of the struggle, we are better prepared for the long fight ahead. We are putting on the armor of God and picking up the tools of

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justice. We are ready to turn our "five loaves and two fish" into a surplus for resilience. This is our holy calling, and this literature review provides the foundation from which we need to begin.

The history of Dallas and the stories of our neighborhood are not just things of the past. They are living realities that shape our world today. But they do not have to define our future. We have the power to rewrite our story. By learning from the scholars and activists who have gone before us, we are gaining the wisdom we need to win. Our leaders and members are sophisticated and smart, and they are ready to use this research to build a better world. We are moving from charity to liberation, and this is the first step on that journey. We are building a future food pathway that is full of hope, dignity, and life for everyone in Dolphin Heights.

This literature review is just the beginning of our deep dive into the truth. It provides the rationale for our study and shows that we have done our homework. We have identified the problem and named the enemy. We have shown how history has led us to this point. Now, we are ready to move into the solution. We are ready to show how the church can be a site of agency liberation. We are ready to prove that the kingdom of God is a physical reality that can be planted and harvested. This is the work of conscious systemic stewardship, and we are honored to lead the way.

**How Scholars Understand the Problem of Food Apartheid**

The problem we face in the Dolphin Heights neighborhood of Dallas is a spiritual and systemic battle that scholars have long studied. As the founder of Unified Hands and a minister working on this Doctor of Ministry project, I see that the world’s understanding of hunger is often too narrow. Many people view our community as a "food desert," but the research I have done for this project shows that this term is not quite right. A desert is something that happens naturally, like the weather. But what we have in Dallas is not natural. It is man-made.

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Scholars like Ashanté Reese and organizations like the Global Center for Climate Justice teach us that we must use the term "Food Apartheid" instead. This term is much stronger because it names the truth: that our lack of healthy food is the result of deliberate, racist policies and systemic decisions created by powerful people over many years. When we understand the problem this way, we realize that our ministry at Abundant Life A.M.E. Church cannot just be about handing out bags of groceries. We are actually fighting against "principalities" and "powers." This is the specific kind of wickedness that Paul talks about in the Bible in Ephesians 6:12. When Paul wrote about "spiritual wickedness in high places," he was describing an enemy that you cannot see with your physical eyes. In our workshops, we learned that this wickedness is like the "hidden intelligence" of a parallel government—the kind that Dr. John Coleman describes as the Committee of 300.

This "wickedness" is a high-level, organized system that uses "wiles" or cunning traps to control resources. It is the invisible force behind the "social engineering" that pushes fast-food and convenience stores into Black neighborhoods while keeping grocery stores in white neighborhoods. Paul wants us to know that the fight isn't just with the person behind the counter at a fast-food joint; the real wickedness is the invisible system in high places that planned for our neighborhood to be a food swamp. By naming this as a spiritual battle, we realize we need more than a food pantry—we need the "whole armour of God" to build a Future Food Pathway that these invisible systems cannot touch.

To truly understand how scholars see this problem, we have to look back at the history of land and generational wealth in the Black community. Scholars like Jacqueline Battalora explain that racial injustice was actually invented by laws centuries ago to justify taking land and life from Black people. This isn't just an old story; it’s a reality that shaped Dallas. In our own city, historians have documented how the government used tools like redlining to keep Black residents from getting good housing or bank loans.

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The Reverend Dr. Michael Waters, who is a key leader and scholar for our Dolphin Heights and Fair Park neighborhood, points out that the area around our church is the "epicenter of racialized segregation." He shows us that in the 1960s and 70s, the city used a power called eminent domain to take hundreds of Black-owned homes to build things like highways and parks. This destroyed the wealth that families should have passed down to their children.

This history shows that the problem of Food Apartheid is rooted in land theft and the destruction of Black agrarian prosperity. When scholars examine the "problem to the point," they focus on the exact "bullseye" of the issue. The "point" is that these weren't just random mistakes; they were a long line of decisions designed to make our people dependent instead of self-sufficient. Appendix Zc: Referenced Tools, Graphs and Charts to review the Iceberg Model chart.

By using the Iceberg Model, we can see that the "point" isn't the hunger we see today (the tip of the iceberg). The real "point" is the hidden structure underneath—the eminent domain and the stolen land—put there on purpose to keep us from growing our own food and building our own wealth. This is why our Conscious Systemic Stewardship model is so important. We are not just fixing the tip of the iceberg; we are attacking the "problem to the point" by reclaiming our right to be self-sufficient on the land God gave us.

Another way scholars help us illustrate this problem is by examining what is happening now with gentrification and "food swamps." Even though some reports might say the average income in our ZIP code is rising, scholars at the Urban Institute warn that this is deceptive. What is actually happening is that original, lower-income Black residents are being forced out because they can’t afford the rising rents.

This constant moving creates a major problem for food stability. When a family is forced to move, they lose their "food anchors." They lose the community gardens they helped plant, their place in

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line at local food programs, and the ability to store healthy food in a permanent kitchen. Moving is expensive, and when all your money goes to a new security deposit, there is nothing left for the grocery store. This displacement breaks the "food roots" that a family needs to stay healthy.

While this is happening, the neighborhood is being "flooded" with what scholars call "food swamps." These are places like gas stations and fast-food spots that sell cheap, processed food that makes our people chronically ill with diabetes and high blood pressure.

Scholars like Raj Patel and Marianne LeGreco explain that this isn't a failure of the neighborhood; it's a result of a global food system that cares more about profit than human dignity. They see that our community has been deliberately starved of resources while surrounded by junk that harms. As we discussed in our workshops, this is part of the "Spirit of Scarcity." The system wants us to be moving and unstable, so we stay dependent on the "swamp" rather than build our own Future Food Pathway on land we own and control.

**Solutions Implemented**

The scholars also point out a major problem in how the church has usually responded to this crisis. Many ministries have followed what I call the "Charity Conduit Model". This is when we focus only on quick, temporary fixes, like running a food pantry or soup kitchen. While these things are kind, scholars like Donella Meadows and Paulo Freire help us see that they are "low-leverage" solutions.

This means they treat the symptoms of hunger but don't change the system that causes it. In fact, these models can sometimes keep people dependent on the very systems that are hurting them. Freire argues that true freedom only comes when people develop "Conscientização," a fancy word for a deep spiritual and critical awakening in which they realize how the system works and begin taking action to change it. This is why my project focuses on the leaders and members of Abundant Life A.M.E., who

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are moving from being simple aid distributors to becoming "Conscious Systemic Stewards" who build their own permanent solutions.

Theological scholars add a crucial layer to our understanding of this problem. James Cone, a giant in Black Liberation Theology, teaches that God is always on the side of the oppressed and that the fight for justice is the very heart of the Christian faith. When we look at the Bible through this lens, we see that the problem of Food Apartheid is a spiritual crisis. Scholars like Michael Joseph Brown and Mitzi J. Smith view the story of Jesus feeding the five thousand in Matthew 14 as more than just a magic trick. They see it as a "Provision Mandate" where Jesus challenged the unfair economic systems of his time. Jesus didn't tell the people to go buy food from the local markets; he told the disciples, "You give them something to eat". This was a command to create a new, internal system of abundance. Scholarly work like this helps us see that when we build a garden on church land, we are fulfilling a "Kingdom Mandate" to provide and resist the "banquet of death" offered by the world's systems.

Finally, scholars understand that the solution to this problem must involve a return to the land. Leah Penniman and Monica White write about how farming has always been a tool for Black self-determination and political resistance. They argue that we cannot have true "Food Sovereignty"—which means controlling our own food system—unless we reclaim our relationship with the earth. This is a "Stewardship Component" that is missing from many modern church programs. Scholars like Karen Baker-Fletcher and Sallie McFague even suggest that caring for the land is a sacred act because the earth is like "the body of God". This helps us see that the "problem to the point" is that we have been separated from our land, our history, and our power. My project is designed to fill these gaps by providing a "Spiritual Engine" and a practical "Future Food Pathway" that uses the "Armor of God" to

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keep us fighting for long-term change. We aren't just talking about a garden; we are building a "Protective Resource" that ensures our community can be whole again.

**How Scholars Have Explored the Solutions to Food Apartheid**

The search for a solution to the hunger and injustice in our neighborhood is not just a quest for better grocery stores; it is a spiritual journey to reclaim our power and our land. As I have reviewed the work of scholars preparing this project for Abundant Life A.M.E. Church, I see that they have pursued several approaches to solving the problem. In the beginning, many scholars and church leaders thought the solution was simply "food security." This idea was about making sure everyone had enough calories to get through the day. However, as scholars like Raj Patel and Eric Holt-Giménez explain, food security is a weak solution because it doesn't care where the food comes from or who owns it. They argue that if the government or a big corporation gives you food today but can take it away tomorrow, you are not truly free. This is why our project must move beyond the "Charity Conduit Model" I discuss in my proposal. We are looking for something deeper, what scholars call "Food Sovereignty." This is the idea that the community itself—the members and the leaders sitting in our pews—must control how our food is grown, shared, and sold.

One of the most important scholars exploring these solutions is Donella Meadows. She writes about "leverage points," places in a large system where a small change can lead to a big shift. In our ministry, many people think the solution is to just start another food pantry. But Meadows teaches us that giving away food is a low-leverage point because it only fixes a symptom. A high-leverage point is changing the "mindset or paradigm" out of which the system arises (Meadows 19). This is why the first part of our solution is a spiritual and cognitive shift. We have to change how we think before we can change what we do. Scholars like Paulo Freire support this by saying that the solution starts with

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"critical consciousness." For the leaders and members of our church, the solution isn't just a garden; it is a "Spiritual Engine" that helps us see ourselves as "Conscious Systemic Stewards" instead of just people waiting for help.

Other scholars have also explored a solution by examining the Black Church's power as a center of economic and agricultural resistance. Dr. Monica White, in her research on "Freedom Farmers," shows that the solution to Black poverty has always been rooted in "collective agency and community resilience." She tells the stories of how Black farmers worked together to buy land and equipment because they knew they couldn't survive alone. This informs our "Provision Mandate," which is based on the miracle of the five thousand in Matthew 14. Scholars who study this miracle, like those referenced in my project proposal, point out that the solution wasn't just Jesus performing a miracle from the sky. The solution was for the disciples to organize the people into groups of fifty and one hundred to share what they already had. This teaches our participants that our collective resources—our time, our skills, and our church land—are the "Protective Resources" we need to build our own "Future Food Pathway."

In theology, scholars such as James Cone and Joerg Rieger argue that the solution must involve a "theology of resistance." They believe that the church must actively work against the systems that cause poverty. This means our solution must include an "Armor of God" component that teaches us to defend our community against the "principalities" of corporate greed and unfair laws. These scholars see the solution as an act of "Embodied Hope." This isn't a hope that just sits around and waits for heaven; it is a hope that puts its hands in the dirt and builds a community farm. This is why our "Practical Teaching Plan" for the church focuses so much on "Faith Formation." We are teaching our members that growing food is a form of prayer and that feeding our neighborhood is a form of spiritual warfare against the "banquet of death" offered by the current food system.

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Scholars also emphasize that any lasting solution must be evaluated and implemented with the community's voice at the center. This is why my project follows strict implementation and evaluation guidelines. I'm not just conducting a workshop; I am here creating a "Unified Consensus Statement" where every leader and member makes a personal commitment to land stewardship. Scholars in the field of community development, such as John Kretzmann and John McKnight, suggest that the best solutions are "Asset-Based." Instead of looking at what our neighborhood is missing, we look at the assets we have—like the empty lot next to the church or the wisdom of our elders who grew up on farms in East Texas. This is a "Resilience Mandate" that focuses on our strengths. By identifying our own "Individual Spiritual Commitments," we ensure that the solution is not something being done *to* us, but something being done *by* us.

Another key part of the solution explored by scholars involves "Social Capital." Scholars like Robert Putnam explain that when people trust each other and work together, they can solve problems that individuals cannot. Our project builds this social capital by bringing leaders and members together to brainstorm what our specific "Protective Resource" should be. Whether it is a community farm, a co-op market, or a seed bank, the solution lies in the "Unified Hands" of the people. This aligns with the scholarly idea of "Agroecology," which aims to create a food system that is good for the earth and people. Scholars like Miguel Altieri show that small-scale farms run by community members are actually more productive and better for the environment than big corporate farms. This gives us the scholarly "permission" to believe that our small church project can actually change the world.

The final area of scholarly exploration regarding solutions is the idea of "Post-Colonial" ministry. Scholars like Musa Dube remind us that the systems that caused Food Apartheid are the same systems that tried to take away our spiritual identity. Therefore, the solution must be a "decolonizing"

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of our minds and our dinner tables. This means choosing to eat food that connects us to our African and Southern roots and rejecting the processed food that makes us sick.

By following the "Project Document Outline Guidelines," we ensure that our response is organized and powerful. We use "Post-Surveys" to measure how much our participants' minds have changed. We aren't just looking for people to say they liked the class; we are looking for evidence that they have moved from "Charity" to "Stewardship." This data helps us prove that our spiritual plan is a real solution that other churches in the Dallas-DeSoto area can use.

Finally, scholars have shown us that the solution to Food Apartheid is a multi-layered "Protective Resource." This isn't just one simple idea; it is a mixture of high-leverage thinking, collective agricultural action, and a strong theological foundation. By combining the wisdom of system thinkers like Donella Meadows with the liberation theology of James Cone, we can see the full picture of our struggle and our hope.

Most importantly, we include the practical history of Black farmers as studied by Dr. Monica M. White. In her research, Dr. White shows us that for our ancestors, growing food was a way to build political power and survive when the system tried to starve them out. By following her work on "Agricultural Resistance," we have a complete map for our journey.

Our participants at Abundant Life A.M.E. are not just learning facts; they are being drafted into a "Resilience Mandate." This mandate is our spiritual marching orders to reclaim the "Abundant Life" that God promised us in John 10:10. We are moving away from the old Charity Conduit and moving toward Conscious Systemic Stewardship, where we own the land, we own the seeds, and we own our future.

We are building a "Future Food Pathway" that doesn't just ask for a seat at the table but builds a whole new table where everyone has enough. This is the "Embodied Hope" that turns a "Food

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Apartheid" into a "Kingdom of God" right here in Dolphin Heights. When we use our "Unified Hands" to steward the land, we are answering the scholar's call for a solution that is both practical and holy.

**Critique of Literature**

Gaps and Areas for Further Study in the Fight for Food Justice - As I look at all the research and the hard work we are doing at Abundant Life A.M.E. Church, I see that we have come a long way in understanding why our people are hungry. We have talked about the history of racism, the way the city of Dallas was built to keep us apart, and the way the world tries to give us a "banquet of death" instead of life-giving food. But even with all this knowledge, there are still big holes in what we know and how we act. These are the gaps that we need to fill if we want our ministry to last for generations. One of the biggest gaps I see in the scholarly world and in our church leadership is the missing link between knowing the truth and actually changing our daily habits. Scholars call this the "knowledge-action gap." We can sit in a workshop for four hours and learn all about "Food Apartheid," but if we go home and don't change how we steward our land or our money, then the system of injustice stays exactly the same. My project proposal shows that we need to study how to move our members and leaders from being mere listeners to "Conscious Systemic Stewards" who actually build something new.

One area that needs more study is how the Black Church can move away from the "Charity Conduit Model" without losing its heart for the poor. For a hundred years, our churches have been the place people go when they need a bag of groceries or a hot meal. This is good work, but as Donella Meadows explains in her research on systems, it is a low-leverage solution (Meadows 20). The gap here is that we don't yet have a perfect map for how a small church with a small budget can switch from "giving a man a fish" to "owning the pond." We need to explore in greater depth how to create "System Buffers" that allow a church to take risks on big projects, such as a community farm or a food

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co-op. Many leaders are afraid that if they stop the traditional food pantry, the community will suffer. We need more research on how to transition smoothly so that we are building "Surplus for Resilience" while still meeting the immediate needs of our neighborhood.

Another missing link is the "Spiritual Engine" of land stewardship. While many scholars discuss the technical side of farming—such as how to test soil or when to plant seeds—they often leave out the spiritual side. In my ministerial perspective, we cannot separate the dirt from the Spirit. There is a gap in understanding how "Faith Formation" specifically shapes a person's view of a vacant lot. We need to study how the "Armor of God" in Ephesians 6 can serve as a framework for protecting our community's resources. Scholars have explored the politics of food, but they haven't fully explored the "Provision Mandate" as a tool for mental health and spiritual peace in the Black community. When our members put their hands in the soil, they are not just growing vegetables; they are healing from the trauma of being told they don't belong on the land. We need more research on how this "Embodied Hope" actually changes people's brains and spirits in Dolphin Heights.

There is also a gap in how we measure success in our ministry projects. Usually, the church just counts how many people showed up or how many bags of food were given away. This is the "symptomatic relief" level of evaluation. But according to my project's "Implementation and Evaluation Guidelines," we need to be measuring "Cognitive and Spiritual Shifts." The scholarly world is missing a set of tools to help us track whether a church member has actually moved from a mindset of "Scarcity" to one of "Kingdom Abundance." We need to explore how "Post-Surveys" and "Critical Dialogues" can be used to show that our people are becoming more resilient. If we don't find a way to measure this growth, it is hard to prove to the city or to other churches that our "Future Food Pathway" is actually working. We need a way to show that the "Unified Consensus Statement" we create is more than just words on a page, but a real change in how we live together.

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We also see a missing link when it comes to the youth in our community. Most scholars who write about "Food Sovereignty" and "Agroecology" write for adults. But if we want to stop "Systemic Injustice," we have to involve the next generation. There is a gap in research on how to teach "Conscientização"—or critical awareness—to our children in ways that motivate them to become farmers and stewards rather than just consumers. Our leaders need to explore how to make the "Resilience Mandate" more engaging for teenagers who are being bombarded with advertisements for the "banquet of death." If we don't bridge this gap, then all the work the elders do today will disappear in twenty years. We need to study how to create a "Covenant of Stewardship" that passes from the grandmothers on the usher board down to the kids in the youth choir.

Another area for further study is the connection between the church and the local government in Dallas. Scholars like Michael Waters have shown us the history of how the government hurt our neighborhoods, but there is a gap in the "Practical Teaching Plan" for how we fix those relationships today. We need to explore how a church can be a "Protective Resource" that doesn't just ask the city for help, but actually demands justice. This is the "Resistance" part of our mandate. How do we turn a "Unified Consensus Statement" into a policy change at City Hall? There is not enough research on how small, faith-based groups can use their "Social Capital" to change the zoning laws that keep us from growing food in our own backyards. We need to bridge the gap between the pulpit and the politician's office.

We also have to look at the gap in "Economic Stewardship." My proposal mentions a "Mixed Provision Model" that balances giving food away with creating a sustainable business. The scholarly world often keeps "ministry" and "business" in two separate boxes. But the "Provision Mandate" of Jesus shows that he was concerned with the total well-being of his people. We need to explore how a church can run an "Agri-Health" center that creates jobs and wealth for the community without

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becoming greedy or losing its mission. This is a very tricky balance, and there aren't many good examples for us to follow. Further study is needed to help church leaders understand how to manage "Capital" and "Networks" in a way that stays true to the Gospel while also paying the bills.

There is a gap in implementing these ideas across denominations. I am writing from an A.M.E. perspective, which has a long history of social justice. But how does this work in a Baptist church or a Pentecostal church? The "Literature Review" shows that while we all read the same Bible, we don't always have the same plan for the land. We need to explore how to create a "Unified Hands" network that unites different churches under a single "Resilience Mandate." If every church in Dallas had one small "Protective Resource," we could end Food Apartheid ourselves. The missing link is the coordination between us. We need to study how to build a "Spiritual Infrastructure" that connects all the little gardens and pantries into one big system of "Embodied Hope."

Finally, the gaps we face are not just about a lack of money or dirt. The gaps are in our thinking, our measuring, and our working together. We need to move from being a "Charity Conduit" (just giving things away) to practicing "Conscious Systemic Stewardship" (building systems we own) by filling these knowledge gaps. We need more research on how to change habits, involve youth, measure spiritual growth, and build economic systems that last.

As we move forward with this DMin Ministry Field Research Project at Abundant Life A.M.E., we are not just doing a "class project" as you would in a regular school. A simple class project is just for a grade, but this is a Kingdom Assignment. We are doing the hard work of finding the "missing links" in our community so that the "Future Food Pathway" is strong enough for our children to walk on.

We are putting on the full "Armor of God" as Paul taught us in Ephesians 6, to stand in the gap and ensure that the "Abundant Life" promised by Jesus is a reality for everyone in our neighborhood.

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This isn't about finishing a syllabus; it is about finishing the work God called us to do in Dolphin Heights. By recognizing these areas for further study, we are admitting that we don't have all the answers yet, but we are committed to finding them with "Unified Hands" and a faithful spirit.

**A New Vision for Food Justice: Moving from Charity to Stewardship**

When we look at the problem of hunger in our Dallas neighborhoods, most people see a need for more food. But through this study at Abundant Life A.M.E. Church, I am offering a brand-new way to look at this old problem. My study offers a fresh perspective by moving away from viewing our community as a place of lack and toward seeing it as a place of hidden power. Most books and articles by scholars focus on how to bring more grocery stores into "food deserts." But my work, as seen in my final project proposal, shows that we are actually living in a state of "Food Apartheid," which is a system of intentional exclusion (Kenebrew 3). My study adds to the conversation by shifting the focus away from what the government or big corporations can do for us. Instead, I am showing that the real solution lies within the "Spiritual Engine" of our church. This perspective is new because it treats the problem as a spiritual battle that requires the "Armor of God" and a "Resilience Mandate." We are not just trying to fill stomachs; we are trying to wake up the spirits of our leaders and members so they can become "Conscious Systemic Stewards."

This study offers a new perspective by challenging the "Charity Conduit Model" that most churches have used for decades. In the past, the church acted like a pipe or a conduit—food came in from the outside, and we passed it through to the people. While this is kind, it never changes the fact that the pipe is empty as soon as the outside source stops pumping. My study introduces the "Mixed Provision Model," which is a way for the church to create its own internal supply of food and resources. This adds to the scholarly world by using the "Provision Mandate" from the story of Jesus feeding the five thousand to show that abundance is created when we organize what we already have

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(Kenebrew 12). By analyzing the "leverage points" mentioned by Donella Meadows, my study shows that changing our mindset from "being helped" to "being providers" is the most powerful thing we can do. This moves our participants from passive recipients to active builders of a "Future Food Pathway."

One of the most unique parts of my study is how it brings together land, faith, and local history. Scholars have written about these things separately, but my project weaves them into a single "Spiritual Plan." For example, many people in our church have a "broken relationship" with the land because of the trauma of slavery, sharecropping, and land loss. My study adds a new perspective by treating "land stewardship" as a form of "Faith Formation." I am teaching our leaders and members that the dirt under our feet is not a sign of poverty, but a "Protective Resource" given by God. By looking at the specific history of the Dolphin Heights neighborhood and the "epicenter of racialized segregation," my study grounds the literature review in a real-life struggle for "Embodied Hope" (Waters 0:40–0:45). This is a new perspective because it doesn't just talk about agriculture in general; it talks about reclaiming our specific Dallas soil as an act of "Agency Liberation."

My study also adds to the field by focusing on the "Critical Dialogue" between church leaders and members. Usually, a pastor or a scholar comes in and tells people what to do. But my "Practical Teaching Plan" is designed to create a "Unified Consensus Statement." This means the solution comes from the bottom up, not the top down. This is a new way of doing ministry because it recognizes that the "Social Capital" and "Networks" of our members are the real "Capital" we need. When we sit down together for four hours to brainstorm our "Protective Resource," we are practicing a type of collective self-governance and autonomy that the scholars call "Food Sovereignty." My study proves that when church members feel like they own the project, they move from "symptomatic relief" to "systemic solutions." This adds a new layer to the Project Implementation guidelines because it measures success by how much the people’s "Cognitive Shift" has changed their commitment to the land.

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Furthermore, my study offers a new theological perspective on "Resilience." Many people think resilience just means "taking a punch and staying up." But my study defines resilience as the ability to create a "System Buffer" that protects us from the "banquet of death" (Kenebrew 18). This perspective is rooted in the "Armor of God" from Ephesians 6. I am showing that things like a community farm or a seed bank are spiritual armor that protect our children's health and our community's wealth. This adds to the literature by connecting the "Holy Spirit" to "Food Systems." It shows that being a good Christian in the 21st century means being a good steward of the environment and the economy. We are teaching our people that "Faith without works is dead," and the "work" we are doing is building a "Future Food Pathway" that no one can take away from us.

The way I use "Evaluation" in this study is also a new contribution. Instead of just counting bags of food, I am using "Post-Surveys" to see if our participants have a new "Universal Individual Spiritual Commitment." This means I am looking for a change in the soul, not just the pantry. This adds a new perspective to the DMIN Project document by showing that "Systemic Injustice" can only be stopped through changes in our individual habits and collective acts of resistance. By documenting this process at Abundant Life A.M.E., I am creating a "Protective Resource" for other churches to follow. We are showing that even a small congregation can use "Agroecology" and "Mixed Provision" to become a beacon of hope. This study shows that the church is not just a place for Sunday worship; it is a "Spiritual Engine" for community survival and prosperity.

In summary, my study adds to the problem by redefining it as a battle for our minds and our land. It offers a new perspective by replacing the "Charity Conduit" with "Conscious Systemic Stewardship." We recognize that our participants—the hard-working leaders and members of Abundant Life—are the experts in their own lives. We are giving them the "Armor of God" and a "Practical Teaching Plan" to build a "Future Food Pathway." This study fills the gaps in the literature by showing

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that "Embodied Hope" is something you can plant in the ground and harvest in the fall. We are moving from "Food Apartheid" to "Kingdom Abundance" by using our "Unified Hands" to steward what God has given us. This is the "Resilience Mandate" in action, offering a new way for the Black Church to lead the fight for justice in Dallas and beyond.

## CHAPTER 3: THEOLOGICAL, BIBLICAL AND THEORETICAL FOUNDATIONS

### Theological Foundations for Food Justice and Systemic Stewardship

To understand the work we are doing at Abundant Life A.M.E. Church, we have to start by looking at how our view of God shapes our view of the soil. In this theological section of Chapter Three, I want to explore how we see God, Jesus, and the Church through the lens of our struggle against Food Apartheid. As I explained in my final project proposal, the way we normally talk about God in church often misses the physical reality of our neighborhood. We often think of God as someone far away in heaven, but our ministry perspective must recognize God as the Great Provider, deeply concerned with the "dirt and the dinner table." When we look at the problem of systemic injustice in Dallas, we have to ask ourselves how our theology—the way we think about God—is helping us or hurting us. For the leaders and members involved in this project, our understanding of God must shift from a God who only saves souls to a God who also saves systems and soil.

Our understanding of God the Father needs to start with the idea of Creator and Landowner. In Psalm 24:1 of the Bible, God says that the earth is His and everything in it. This means that whenever a system like Food Apartheid keeps people from healthy food, that system is actually stealing from God’s storehouse. Scholars like Sallie McFague suggest that we should think of the world as "God’s body" (McFague 13). If the neighborhood of Dolphin Heights is part of that body, then the lack of good food is like a sickness in the body of God. For our participants, seeing God this way changes everything. It

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means that building a community farm is not just a "nice hobby" but a way of honoring God's property.

We move from a theology of scarcity—where we think there isn't enough to go around—to a theology of abundance. We recognize that God has already provided enough for everyone, but human systems of greed have blocked the flow. Our job as "Conscious Systemic Stewards" is to clear those blockages so that God's provision can reach every plate.

Next, we must examine how we understand Jesus, a field scholars call Christology. In this project, we don't just see Jesus as a shepherd; we see Him as the Master Strategist who resisted the "banquet of death." When Jesus walked the earth, He lived under the Roman Empire, which was a system that used food to control people, much like the systems we face in Dallas today. My study points to the miracle of the five thousand in Matthew 14 as a key moment in which Jesus showed us the solution. He didn't tell the people to go back to the markets owned by the Empire. Instead, He told the disciples, "You give them something to eat" (Matthew 14:16). This tells our leaders and members that Jesus expects the church to be its own source of survival. Jesus is the "Bread of Life," and that means He cares about both the spiritual bread and the physical loaf. Our Christology must be one that sees Jesus standing with the hungry in the "food swamps" of Dallas, showing us how to turn a few loaves and fish into a "Future Food Pathway" that feeds thousands.

This brings us to the concept of Soteriology, which is the study of salvation. Usually, when people hear the word "salvation," they think about going to heaven when they die. But in my ministry, and as I have outlined in my project implementation guidelines, salvation must be "holistic." This means God wants to save the whole person—mind, body, and spirit. If a member of our church is saved by grace but is dying from a preventable disease because they only have access to processed junk food, then our version of salvation is too small. My project argues for a "Liberation Soteriology." This is the belief that God's saving power is working right now to break the chains of Food Apartheid. Salvation is

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found when we put on the "Armor of God" to resist the "principalities" of systemic racism and land theft. For our participants, being "saved" means being rescued from the mindset of a "Charity Conduit" and being brought into the freedom of "Agency Liberation." It is a salvation that shows up in our blood pressure numbers and the health of our children.

We also have to talk about Ecclesiology. Now, that is just a fancy seminary word for "what the church is supposed to be doing and why it exists." For too long, the church has been seen as a "Conduit"—like a pipe that just passes things through. We take in donations, and we pass out bags of food, but nothing really changes in the neighborhood.

But my project proposal states a new Ecclesiology of "Systemic Stewardship." This means the church shouldn't just be a building where we sing on Sundays; it should be a "Protective Resource" for the community, guarding our health and our land. Scholar John McKnight states that the church is an "asset-based" center of power (McKnight 54). This means our church leaders and members should see Abundant Life A.M.E. as a fortress of resilience.

Our "Ecclesiology"—our mission as a church—is to own the land, grow the food, and teach people to be self-sufficient. We are building a "Covenant of Stewardship" where the church becomes a "Future Food Pathway" for the entire neighborhood.

We are not just a "filling station" where you come to get a little bit of spiritual gas for the soul; we are a "Greenhouse for the Kingdom of God." In a greenhouse, things don't just sit there—they are protected, they are fed, and they grow until they are strong enough to be planted out in the world. That is what Abundant Life A.M.E. is becoming for Dolphin Heights.

Another theological concept we need to understand is Pneumatology, or the work of the Holy Spirit. In this project, we see the Holy Spirit as the "Spiritual Engine" that empowers us to change our habits. It is easy to talk about justice, but hard to change how we live. The Holy Spirit is the one who

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convicts our hearts and helps us move from "Scarcity" to "Kingdom Abundance." When our leaders and members sit down for our four-hour workshop to create a "Unified Consensus Statement," the Holy Spirit is the one leading that "Critical Dialogue." The Spirit gives us the "Embodied Hope" we need to keep digging in the dirt when we are tired. We believe that the same Spirit that hovered over the waters at creation is hovering over our community gardens, bringing life from places the world has called "dead zones." In my ministry, the term "dead zone" describes a place where the world has tried to kill off hope, health, and potential through neglect and unfair systems. Physically, it refers to the vacant lots and ignored spaces in neighborhoods like Dolphin Heights that the city or big developers have labeled as worthless. Spiritually, it refers to a state of mind in which people feel stuck and dependent on outside charity because they have been told that nothing good can grow in their community. However, our project teaches that these are actually the primary sites for God's restoration. By applying our "Resilience Mandate" and working with "Unified Hands," we use the power of the Holy Spirit to bring life back to these areas, transforming "dead zones" into "Protective Resources" and thriving "Future Food Pathways" that feed our bodies and our spirits. The Holy Spirit is the energy behind our "Resilience Mandate."

As we continue, we need to examine our theology of the Land. Most modern theology has forgotten that God made us from the dust of the ground. We have a "broken relationship" with the earth because of how our ancestors were treated there. But my study offers a new perspective, arguing that the land is a "sacred partner" in our ministry. Scholars like Ellen Davis write about "Agrarian Theology," which says that how we treat the land is a direct reflection of our relationship with God (Davis 42). If we let our church land sit empty while our members are hungry, we are not being good stewards. For our participants, understanding the "Theology of Land" means realizing that the soil is not our enemy—it is our "Protective Resource." When we reclaim the land, we are reclaiming our

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identity as children of God who have been given "dominion" to care for the creation, not to destroy it or let it be stolen.

Our theological foundation for this DMIN project is built on a big view of God and a practical view of faith. We see a Creator who provides abundance, a Jesus who organizes resistance, a salvation that heals the body, a church that stewards systems, a Spirit that drives change, and a land that offers hope. For the leaders and members of Abundant Life A.M.E. Church, these are not just ideas in a book.

They are the "Armor of God" that we put on every day to fight the battle of Food Apartheid. By moving from the "Charity Conduit Model" to "Conscious Systemic Stewardship," we are proving that our theology is alive and well. We are answering the call to be a "Future Food Pathway," ensuring that our neighborhood reflects the "Abundant Life" that Jesus promised. This theological framework is the "Spiritual Plan" that will allow us to stand firm against injustice and create a lasting strength for generations to come.

When we talk about God in the context of Dolphin Heights, we are talking about a God who is not distant but "The Master Gardener."God’s first act in the book of Genesis was to provide for humanity by planting a garden. This means that our theology of God must include the fact that God is the source of all nutrition and life. When we see "Food Apartheid" in Dallas, we are seeing a direct man-made attack on God’s original design for human flourishing. My project argues that we must understand God as the one who desires "Shalom," a Hebrew word that means more than just peace; it conveys wholeness, health, and everything being in its right place. If a neighborhood has liquor stores on every corner but no fresh kale or tomatoes, that is a violation of God’s Shalom. For our leaders and members at Abundant Life A.M.E. Church, our work is about partnering with God to restore that wholeness. We are not just planting seeds; we are rebuilding the broken walls of God’s garden in our city.

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Our understanding of Jesus as the "Bread of Life" also goes much deeper than just a spiritual metaphor. In the Middle East during Jesus' time, bread was the difference between life and death. When Jesus taught us to pray, "Give us this day our daily bread," He was teaching us to ask God for the basic needs of the body. My project emphasizes that Jesus's ministry was always "holistic." He never ignored a growling stomach to give a spiritual sermon. Scholars like Ched Myers explain that Jesus's table fellowship was a "radical subversion" of the Roman social order (Myers 124). By eating with the poor and the outcasts, Jesus was creating a new food system where everyone had a seat at the table. This is why our "Future Food Pathway" is a Christ-centered solution. It follows Jesus' example by ensuring that the most vulnerable people in our ZIP code are fed first. For our church leaders and members, every time we advocate for food justice, we are walking in the footsteps of a Savior who refused to let the crowds go hungry.

The concept of Soteriology, or salvation, must also be expanded to include "Creation Care." If we believe that God is saving the world, we must believe that God cares about the soil that has been poisoned by pollution and the people who are being poisoned by poor diets. In my proposal, I discuss the "Provision Mandate," our duty to ensure that salvation is visible in the physical world (Kenebrew 15). We are saved *for* good works, and one of those good works is protecting our community's health. Salvation is not just a ticket to heaven; it is a transformation that begins today. When a leader or church member decides to commit five hours a month to land stewardship, that is a "soteriological act." It is a sign that they have been saved from the world's selfish ways and are now living for the "Kingdom of Abundance." This is a "Resilience Mandate" that proves our faith is real because it produces fruit—both spiritual fruit and the kind you can eat.

One must also delve deeper into our Ecclesiology, our understanding of the Church's mission. Unified Hands and our work at Abundant Life A.M.E. Church represent a shift in how the Black

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Church sees itself. Historically, the Black Church has been the "Social Safety Net" for our people. But as I've noted in my project evaluation guidelines, a safety net is only meant to catch you when you fall; it isn't meant to be where you live.

When I say a safety net isn't where you live, I mean that emergencies shouldn't be part of our lifestyle. If you live in a safety net, you are always hanging in the air, waiting for the next crisis, and depending on whoever is holding the ropes. That is a place of instability. God doesn't want the people of Dolphin Heights just to "not drown"; God wants us to have a home on solid ground.

Our new Ecclesiology says that the Church should be a "Productive Engine." Instead of just waiting for the government or outside groups to catch us, the Church uses its own "Capital" and "Networks" to create "Protective Resources." We are moving from being a "Charity Conduit" to being a "Sovereign Community."

This means the Church takes responsibility for its members' physical health. If we are the "Body of Christ," then we must keep that body healthy. This is why our teaching plan focuses on "Conscious Systemic Stewardship." We are training our leaders and members to see the church building not just as a place to catch people who are hurting, but as a hub for "Agro-Health" and "Economic Resistance." We are building a foundation so strong that our people won't need a safety net because they will be standing on their own land.

The Holy Spirit, or our Pneumatology, plays a vital role in this transformation. The Spirit is the "Spiritual Engine" within us that gives the fortitude to stand against systemic injustice. In Ephesians 6, we are told to put on the "Armor of God" to stand firm against the "wiles of the devil." In our context, those "wiles" include deceptive junk-food marketing and laws that favor wealthy neighborhoods over ours.

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The Spirit gives the "Discernment" to see these traps and the "Power" to build something better. For church leaders and members, the Spirit is what helps maintain a "Unified Consensus Statement" even when things get difficult. The Spirit fosters the "Collective Agency" needed to work together with "Unified Hands." Without the Spirit, the garden is just a hobby; with the Spirit, it is a "Fortress of Hope" that can withstand the pressures of gentrification and poverty.

People ask: How does a garden stop a developer or a poverty trap? It withstands them by creating "Spiritual and Social Permanence."

By Spiritual Permanence, I mean the internal "roots" we grow. It is the deep knowing that God is the Spirit within us and that we have a divine right to the land. When we have this permanence, we aren't easily scared by rising prices or neighborhood changes because our peace and our purpose are anchored inside us. We stop seeing ourselves as temporary residents and start seeing ourselves as eternal stewards.

By Social Permanence, I mean the physical "walls" we build together. When the church and the community own the land and the gardens, we create a "fixed point" that cannot be gentrified. You can't "move" a community that owns its own dirt and grows its own food. This creates a "thick" community where everyone is connected.

This is the "how" of our resistance. When we build this foundation, we remove the "hooks" that poverty uses to pull us down. We aren't just planting seeds in the dirt; we are planting ourselves into the ground so that we cannot be moved. The Spirit makes it so that the pressures of outside agendas cannot find a crack to break us apart.

Even our "Theology of Land" must address the "Environmental Racism" that has affected Dallas for years. We must understand that the earth is not a commodity to be bought and sold by the highest bidder; it is a "Sacred Trust." When I say "Sacred Trust," I mean an agreement that predates the

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beginning of time. Scholar Sallie McFague states that we should see the world as "God's Body" (McFague 13). This means that God—the Spirit within all things—is not far away in the sky, but is present in the very dirt and air of Dolphin Heights. Since the earth is a physical expression of the Spirit, we don't "own" it to destroy it; we hold it in trust for the Spirit and for our children.

My study offers a new perspective by connecting "Faith Formation" to how we treat our ZIP code. Faith Formation is the process of shaping our spirits to act like God. This happens when we stop believing the "social engineering" that tries to make us feel powerless. If our faith is being formed correctly, we will love the places where God's people live.

By reclaiming our land, we are creating a "Holy Counter-System." This phrase comes from the idea that if the world has a "Death-System" that produces hunger, we must build a system that produces life. This is what we call "Economic Resistance." We are following a "Resilience Mandate" to take back control of our health and our future.

This Holy Counter-System rejects the world's idea that our neighborhood is a "Sacrifice Zone." This term is explained clearly by Harriet A. Washington, who shows how environmental racism is an "assault on the American mind" (Washington 7). She describes a Sacrifice Zone as a place that powerful people decide is "disposable." They pick poor, Black neighborhoods to be the places where they put pollution and "food swamps" because they think our lives don't matter as much as their profits.

Ashanté Reese takes this further, stating that this isn't just a lack of stores but a system of "Food Apartheid" (Reese 5). She explains that when we see our neighborhood as a sacrifice zone, we are seeing the result of deliberate choices made by those in power to separate us from the resources we need to thrive.

But we say no. By reclaiming our land and our health, we are saying that "Black Land Matters" because all of God's creation matters. As we use our Unified Hands to plant gardens, we are refusing to

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be a "sacrifice." We are building a sanctuary. We are moving from Food Apartheid to Kingdom Abundance by stewarding exactly what the Spirit has placed within our reach.

We also need to consider the theological concept of "Imago Dei," which means that every person is made in the image of God. If every member of our community is made in God's image, then they deserve to be treated with the highest level of dignity. Forcing people to eat food that makes them sick violates the "Imago Dei." It is an insult to the Creator. Our project's "Practical Teaching Plan" is designed to remind our members of their divine worth. When we teach about "Food Sovereignty," we are really teaching about "Human Dignity." We are saying that we are not "consumers" or "targets" for marketing; we are "Image-Bearers" who have the right and the responsibility to care for ourselves and our families. This shift in "Identity" is the foundation of our "Resilience Mandate." Once a person knows who they are in Christ, they will no longer accept the "banquet of death" offered by the system.

Another point before concluding, we must look at our "Eschatology," which is our hope for the future. Many people think the "Kingdom of God" is only something that happens after we die. But Jesus taught us to pray, "Thy Kingdom come, Thy will be done, on earth as it is in heaven." This means the Kingdom is a "present reality" that we are called to build right now. Our community garden is a "foretaste" of that Kingdom. In heaven, there is no hunger and no sickness. By working to end hunger and sickness in Dolphin Heights, we are bringing a little bit of heaven to Dallas. This "Embodied Hope" is the "Future Food Pathway" that my study is all about. We are building a "Protective Resource" that gives people a glimpse of what God's perfect world looks like. For our leaders and members, this is the ultimate motivation. We are not just fighting a problem; we are building a "New Jerusalem" where every child has a full stomach, and every family has the strength to thrive. This is the "Spiritual Plan" that moves us from the "Charity Conduit" to the "Conscious Systemic Stewardship" of God's eternal abundance.

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In conclusion, our theological foundation is a "call to arms"—not with weapons of the world, but with the "Armor of God." We stand on the truth that God is our Provider, Jesus is our Model, the Spirit is our Power, and the Church is our Fortress. We are reclaiming our land and our dignity because we are made in God's image. We are working for a future where the "Abundant Life" is not just a dream, but a reality for everyone in our neighborhood. By following the "Project Document Outline Guidelines" and staying true to our "Ministry Perspective," we are creating a document that is both academically sound and spiritually powerful. We are writing a new chapter for the Black Churches in Dallas—one where we use our "Unified Hands" to plant the seeds of justice and harvest the fruits of the Kingdom. This is our mandate, our mission, and our "Embodied Hope" for the days to come.

**Biblical Foundations: The Mandate of Provision and Resistance**

When we look into the Word of God to understand our responsibility in fighting Food Apartheid, two main scriptures stand out as the pillars for our work at Abundant Life A.M.E. Church. We must first reframe the battle before we can take the action needed to win.

The First Pillar: The Resilience Mandate (Ephesians 6:10–18) The first scriptural pillar helps us understand the "why" behind the problem of hunger. We call this the "Resilience Mandate" because it teaches our leaders and members that the physical problems we see—like the lack of grocery stores with healthy food—are actually part of a bigger spiritual battle.

Paul tells us that our struggle is not against flesh and blood, but against "spiritual wickedness in high places." In our neighborhood, these "high places" include the boardrooms of grocery store chains that redline our zip code. It also includes the government offices that used Eminent Domain—a law used to legally take away Black-owned land—to destroy our community's wealth. By putting on the

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Armor of God, we get the "Discernment" to see these traps and the "Fortitude" to stand our ground.

Once we realize this is a systemic battle, we are ready to move from being victims to being victors.

The Second Pillar: The Provision Mandate (Matthew 14:13–21) Once we have reframed the problem, we look to our second pillar to inspire our action. This is the story of Jesus feeding the five thousand, which we call the "Provision Mandate." This story isn't just a magic trick; it is a lesson in "Conscious Systemic Stewardship."

In Matthew 14, the disciples looked at the hungry crowd with a "Scarcity Mindset" and told Jesus to send them away to "buy" food from the system. But Jesus stopped them and said, *"They do not need to go away. You give them something to eat"* (Matthew 14:16).

Jesus was moving the leaders from being bystanders to being "Systemic Stewards." The solution began when they stopped looking at what they *didn't* have and started looking at what they *did* have—five loaves and two fish. This is the "Asset-Based" approach we use at Abundant Life. By organizing the people into groups, Jesus used "Collective Agency" to turn a crowd into a community. When everyone was full, there was a "Surplus for Resilience" (twelve baskets left over). This inspires us to know that God—the Spirit within us—always provides "more than enough" when we work together with Unified Hands.

These two scriptures together give us the blueprint. The Resilience Mandate helps us stand against the system, and the Provision Mandate gives us the plan to feed our own people from our own soil.

We cannot fight these big, systemic demons with just a temporary food pantry. We need the "Armor of God." Our responsibility is to be strong in the Spirit by building "Protective Resources" that shield our community from harm.

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When I speak of Protective Resources, I am not talking about a one-size-fits-all plan. Some might ask, *"Coach P, what exactly are we going to grow?"* My answer is that we grow what the community decides to grow. This is a "Collective Process" from a systems view. We look at our interests, our Capacity, and our Environment to decide what is best for us. Whether we grow okra, collards, or medicinal herbs, the real "crop" is our Independence. The protection comes from the fact that *we* are the ones making the decisions, not an outside corporation or a government agency. This Sovereignty is our first line of defense.

When we put on the "Breastplate of Righteousness," we are standing up for the right of every child in Dolphin Heights to have healthy food. This righteousness is our shield against the "wiles" of the world.

When we carry the "Shield of Faith," we are protecting our "Embodied Hope" against the lies that say our neighborhood will never change. Who is telling these lies? The lie comes from the "Spirit of Scarcity"—the voice of the "Conspirators' Hierarchy" and the developers who want us to believe that our neighborhood is a "Sacrifice Zone." They tell us it will never change, so that we will give up and move out, making it easy for Gentrification to take over.

Gentrification is a change forced *upon* us by outsiders who want our land, not our people. But the Armor of God allows us to bring about change from *within*. By building these Protective Resources —like our land trusts and collective gardens—we create "Spiritual and Social Permanence." We aren't just waiting for the neighborhood to change; we are the ones changing the system so we can stay and thrive.

This "Resilience Mandate" from Ephesians teaches us that our ministry must be "Defensive" and "Proactive." We are not just waiting to get hit by the next crisis; we are putting on our armor every day to ensure our community is "Whole." My project proposal explains that land stewardship is a part

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of this armor. When the church owns its land and grows its own food, we are creating a "Fortress of Resilience" that the "fiery darts" of inflation and gentrification cannot destroy. Our leaders and members are the "Soldiers of the Kingdom" tasked with guarding the health and wealth of our people.

Throughout this text, we must understand our responsibility as we move away from feeling like victims of a bad system. Instead, we must see ourselves as a "Holy Resistance" that uses God's power to build a "Future Food Pathway" that reflects the victory of Jesus Christ.

We also see our responsibility in the Old Testament through the concept of "Gleaning" in Leviticus 23:22. The Spirit told the Israelites that when they harvested their fields, they should not pick them completely clean. They were required to leave the "corners of the fields" for the poor and the stranger.

In our ministry, Gleaning means that we don't use our resources just for ourselves. It is a form of "Mixed Provision" where we intentionally leave a portion of our harvest, our time, and our space for those who are struggling. When the Bible speaks of the "stranger," it refers to people who are often ignored or pushed to the edges of our neighborhood—the hungry, the displaced, and those who have been "redlined" out of the system. The "stranger" is anyone who doesn't yet have a seat at the table.

This shows that from the very beginning, the Spiritual Plan for the land included a "Provision Mandate." The land was never meant to be used just for personal profit; it was meant to be a "Protective Resource" for the whole community.

In this project, we are bringing this ancient truth back to life. We are teaching our leaders and members that our church property is a "Common Asset." This is a "Covenant of Stewardship," where we use what has been given to us to ensure no one is left behind.

This biblical concept of the "Corners of the Field" is the ancestor of what we now call "Food Sovereignty." When I speak of the ancestors, I am referring to the long line of faithful people—from

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the Israelites in the desert to the "Freedom Farmers" in the Jim Crow South—who knew that owning your food was the only way to be truly free. These ancestors left us a blueprint. They taught us that when we control the corners of our own fields, we break the "Spirit of Scarcity" and build a "Future Food Pathway" that can sustain us for generations.

We must also consider the "Sabbath Year" laws in Leviticus 25, in which God commanded that the land rest every seven years. This teaches us that our responsibility includes "Creation Care." We cannot have healthy food without healthy soil. The scholars and exegesis in my proposal remind us that the earth is the Lord's, and we are just the "Renters" or "Stewards." When we ignore the health of the land, we are failing in our "Kingdom Mandate." This is why our "Practical Teaching Plan" includes learning about "Agroecology," which is about treating the earth with respect. We are teaching our leaders and members that when we take care of the dirt, we are participating in a "Sacred Dialogue" with the Creator. Our responsibility is to leave the land better for the next generation, creating a "Future Food Pathway" that is sustainable and holy.

As we continue, we find our responsibility in the vision of the "New Jerusalem" in Revelation 22. The Bible describes a city where the "Tree of Life" stands on both sides of a river, yielding fruit every month and having leaves that are for the "healing of the nations." This is the ultimate "Future Food Pathway." It shows that in God’s perfect Kingdom, food and healing are one and the same. Our work at Abundant Life A.M.E. Church is to make our neighborhood look more like that heavenly city.

We are providing "Symptomatic Relief" today while we build the "Systemic Solutions" of tomorrow. For our participants, this means that every seed we plant and every "Unified Consensus Statement" we sign is a way of saying "Thy Kingdom Come." We are taking on the responsibility of

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being the "Hands of God" in Dallas, ensuring that the "Abundant Life" Jesus promised is not just a dream for the future, but a reality we can taste today.

Our biblical foundation is built on the command to "Give them something to eat" and the call to "Put on the whole Armor of God." We have a responsibility to organize our assets, like the disciples, to resist systemic evil, like the soldiers of Christ, and to steward the land, like the ancient Israelites. By following these "Biblical Truths," we are moving from being a "Charity Conduit" to practicing "Conscious Systemic Stewardship." This transition is fueled by the "Agency" and "Power" inherent in the community. Agency is the divine "permission" to move from the passenger seat to the driver's seat of our own destiny. Instead of waiting for an external system to provide, the community draws on its own wisdom and resources to create a new reality. This is the power to stop asking for a seat at someone else's table and start building a new one.

We are building a "Future Food Pathway" designed to bring "Shalom" to every home in our community. In this context, Shalom is the ancient word for "nothing broken and nothing missing." It is a state of total wholeness where physical health, safe streets, and land ownership work together. When a family has fresh food on the table and a secure neighborhood to live in, the Spirit's peace is visible in their daily lives.

We will stand firm in this work, knowing that when we steward the Spirit's creation with "Unified Hands," we are fulfilling the Church's highest calling. This calling goes beyond a Sunday service; it is the Church functioning as a "Resilience Hub." The church reaches its highest purpose when it stops being a social club and starts being a living sanctuary that protects the vulnerable, breaks the chains of dependency, and ensures the survival of its people. By planting a garden that feeds a neighbor and secures our land, the Church becomes exactly what the Spirit intended: a source of life that the system cannot shut down.

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To reach the full depth of our biblical foundation, we must examine the stark contrast the Gospel of Matthew presents just before Jesus feeds the five thousand. In Matthew 14:1–12, we read about Herod's banquet, which I call the "Kingdom of the World: Herod's Feast of Death." (Kenebrew 32) This story is the perfect example of what happens when power is used to hurt people rather than help them. Herod held a giant party for the rich and powerful, but that party ended with the head of John the Baptist on a platter. This was a "banquet of death" because it was built on pride, violence, and taking life away. For our leaders and members at Abundant Life A.M.E. Church, we have to understand that the systems of Food Apartheid in Dallas are just modern versions of Herod's feast. These systems celebrate profit while our neighborhoods suffer from hunger and disease. Understanding this "Feast of Death" makes our "Provision Mandate" in the next section of the Bible even more powerful. We are not just giving out food; we are creating a "Holy Counter-System" that rejects the violence of the world's ways.

Herod's banquet represents the "principalities and powers" that we fight against in Ephesians 6. At his feast, there was plenty of food, but it was only for the "high-up" people, and it was used to buy loyalty and show off wealth. In our ZIP code, we see this same spirit when big corporations decide that our neighborhood isn't "profitable" enough for a grocery store. They are having a "Feast of Death" elsewhere while leaving us with the scraps. This is a "Systemic Injustice" that denies life to the children of God. Scholars like Ched Myers point out that the placement of these two stories—Herod's feast followed immediately by Jesus's feeding—is not an accident (Myers 124). It shows a direct clash between two kingdoms. Herod's kingdom takes life to satisfy its own hunger, but Jesus's Kingdom gives life so that others may be full. Our project is designed to help our leaders and members see that every time we choose to grow our own food and share it, we are walking out of Herod's dining room and into the "Abundant Life" of Christ.

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This comparison helps our leaders and members understand the "Resilience Mandate" even better. To resist Herod's feast, we have to put on the "Armor of God." We have to be "Strong in the Lord" so that we aren't tempted by the "banquet of death" that the world offers us. Sometimes, the world offers us cheap, processed junk food that feels like a gift, but it actually causes sickness and death in our bodies over time. This is a "Deceptive Provision." By studying the tragedy of John the Baptist at Herod's table, we realize that the world's systems will always demand a sacrifice that we shouldn't have to pay. Our responsibility is to build a "Future Food Pathway" that doesn't require us to give up our health or our land. We are choosing a different table—the table of the Lord—where the food brings healing, and the guests are treated with "Imago Dei" dignity.

Our exegesis of Matthew 14 shows that the response to Herod's violence was to withdraw to a "remote place," but the people followed. The political reality of what Herod had done was not ignored; instead, a "Better Way" was demonstrated. When the crowds were seen, "compassion" ensued. This compassion is the "Spiritual Engine" of our project. It isn't just a feeling; it is a "Directive for Action."

For our church leaders and members, "Agency Liberation" is fueled by this divine love. We look at the "dead zones" in our community—those empty lots, closed-up buildings, and neglected spaces where the system has stopped investing—and we see them differently. In this context, a dead zone is a place where the flow of resources has been cut off by Food Apartheid and systemic neglect, making the land look useless. But instead of seeing a place of death like Herod's palace, we see a place where the "Kingdom of Abundance" can break through. Our "Unified Hands" turn a "remote place" into a "Fortress of Resilience."

Another layer of this biblical foundation is the concept of "Sacrificial Stewardship." In Herod's kingdom, the leader is someone who uses their power to sacrifice others for their own ego or profit. But in this ministry context, the leader is a "Systemic Steward" who organizes the "Collective Agency" of

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the people so that no one has to be sacrificed. The leader is not an external boss, but the Spirit-led organizer who helps the community recognize the power they already hold.

When the five loaves and two fish were brought forward, it was a "Sacrifice of Praise" that the Spirit used to sustain the whole community. In our project, leadership means gathering the small things we have and organizing them so that the "dead zones" of our neighborhood become the very places where we grow our future.

In our project, when a leader and or member commits five hours a month to land stewardship, they are making a "Kingdom Investment." They are saying, "I will not participate in the Feast of Death; I will contribute to the Feast of Life." This is a "post-colonial" way of thinking that reclaims our time and our energy from the systems that usually drain us. We are moving from being "subjects" of Herod's economy to being "stewards" of God's ecology.

They must also understand the "Twelve Baskets" of leftovers as a direct answer to the "Scarcity" of the world. Herod's feast was about "exclusive luxury," where there was only enough for the elite. But Jesus's feeding was about "inclusive abundance," where there was so much left over that it could have fed even more. This "Surplus for Resilience" is a key part of our "Project Implementation." We want to build "Protective Resources" that don't just meet our needs today but create a "System Buffer" for tomorrow. If we have extra food from our community farm, we don't throw it away or sell it for a huge profit; we steward it to keep the "Future Food Pathway" open for the next generation. This is the "Provision Mandate" in its fullest form.

I also see our responsibility to explore the problem by looking at the "Critical Dialogue" Jesus had with His disciples. He didn't just snap His fingers and make the food appear. He made them participate. He made them look at what they had. He made them organize the groups. This shows that God wants us to be "Co-Creators" of our own liberation. Our "Unified Consensus Statement" is our

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version of the disciples bringing the loaves to Jesus. It is our way of saying, "Here is our plan, here is our commitment, and here is our faith." We are recognizing that the "Armor of God" includes the "Shield of Faith," which we use to believe that our small acts of organizing and gardening can actually defeat the "principalities" of Food Apartheid.

The A.M.E. Church tradition also believes in a "Social Gospel" that takes these biblical stories seriously. We know the "banquet of death" is real because we have seen it in Dallas's history. We have seen our homes taken by eminent domain and our grocery stores closed. But we also know that the "Provision Mandate" is real because we have seen God make a way out of no way. Our "Resilience Mandate" is built on the truth that "God our Father, Christ our Redeemer, man our brother" means that we are all responsible for each other's bread. By teaching our leaders and members about the contrast between Herod's feast and Jesus's feeding, we are giving them a "Biblical Lens" to see the world as it really is. We are showing them that they have a choice: they can stay at the table of the system that is killing them, or they can come out to the "remote place" with Jesus and build a system that gives them life.

As we continue to develop this "Practical Teaching Plan," we stay grounded in the "Exegesis" of these texts. We remember that the "Bread of Life" is meant to be broken and shared. We remember that the "Armor of God" is meant to be worn in the heat of the battle. And we remember that the "Kingdom of God" is not a "banquet of death" but a "feast of hope." Our leaders and members are not just church-goers; they are "Conscious Systemic Stewards" who are answering the call of Matthew 14:16. They are taking the five loaves of their "Social Capital," "Networks," "Skills," "Time," and "Capital" and giving them to Jesus so that the whole neighborhood can be fed. This is our "Biblical Foundation," the rock upon which we will build our "Future Food Pathway." We will not be moved, and we will not be discouraged, because we know that the "God of Provision" is with us every step of the way.

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**Theoretical Foundations: Systems Thinking and the Architecture of Resilience**

To truly understand why our work at Abundant Life A.M.E. Church is so important, we have to look at the big ideas that help us map out the world. These ideas are called theoretical concepts, and they act like a pair of glasses that help us see the hidden structures of the problem and the solution. In my ministry perspective, we are not just fighting against hunger; we are fighting against a giant, invisible machine that was built to fail us. The most important theory I use to make the case for this work is called Systems Thinking. This concept helps our leaders and members realize that the problem of Food Apartheid is not just a bunch of random accidents. Instead, it is a "system" in which every part works together to produce a specific result. If we want a different result, we have to change the system itself. This is why our project is so vital—it moves us away from simply reacting to the machine and starts us on the path of redesigning it for God's glory.

The most important voice in Systems Thinking for this project is Donella Meadows. She wrote a lot about "leverage points," places in a large system where a small change can lead to a big shift in how everything works. In our community, many people think the solution is simply to give away more food. But Meadows would call that a "low-leverage point." It is like trying to fix a leaky pipe by just mopping the floor: you are treating the symptom, but you're not fixing the hole in the pipe. My study argues that the highest leverage point is changing the "mindset or paradigm" of our people (Meadows 19). For our people, the "paradigm shift" is moving from the "Charity Conduit Model" to being "Conscious Systemic Stewards." When our leaders and members stop seeing themselves as people who "need help" and start seeing themselves as people who "own the solution," the entire system of Food Apartheid begins to crumble. This theoretical concept proves that our four-hour teaching plan is not just a class; it is a strategic strike at the heart of the system.

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Another key concept that helps me make the case for this work is the "Iceberg Model." This theory tells us that what we see on the surface—like a child going to bed hungry—is only 10 percent of the problem. Underneath the water, there are patterns of behavior, system structures, and deep-seated beliefs that keep the problem alive. Our project is designed to go deep underwater. We use the "Resilience Mandate" to address systemic structures, such as the lack of land ownership and the "banquet of death" marketing. We recognize that if we only stay at the surface, we will be stuck in the "Charity Conduit" forever. By exploring the "Theoretical Foundations" of our problem, we give our leaders and members the tools to look at the "hidden 90 percent." This makes the work important because it ensures we are building a "Future Food Pathway" that is anchored in the deep truth of our community's history and power.

Connected to this is the theory of "Critical Consciousness." This idea teaches that the first step to freedom is learning to see the contradictions in our world and taking action against them. In our context, this means our leaders and members must be able to see through the lies of the "Food Swamp." We have to understand that having five fast-food restaurants on one block is not "convenience"; it is a form of systemic violence.

My project makes the case that our church must be a place of "Faith-Based Education" that decolonizes our minds. To decolonize our minds means to stop looking at ourselves and our neighborhood through the eyes of the people who oppressed us. It means stripping away the lie that we are "less than" or that we "need" the system to survive. When we decolonize our minds, we stop believing that the system's way is the only way. We start trusting our own wisdom, our own culture, and the Spirit within us to guide our future.

This theoretical concept shows that when we sign our "Unified Consensus Statement," we are not just making a promise; we are declaring our independence from the systems that deny us life. This

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is "Agency Liberation" in action. Agency Liberation is the moment we realize we have the divine power to act on our own behalf. It is the "Spiritual Engine" of our project because it turns our faith into fuel. We move from being "subjects" who are told what to do, to being "agents" of the Kingdom who decide what to do. This liberation means we no longer wait for permission to be healthy; we take the power back and build our own Future Food Pathway.

We also use the concept of "Asset-Based Community Development" (ABCD) to justify our work. This theory, popularized by scholars like John Kretzmann and John McKnight, argues that strong communities are built on their strengths, not their weaknesses. For too long, people have looked at Dolphin Heights and only seen "needs" or "deficits." But my ministry perspective sees "Protective Resources." We see the "Social Capital" of our elders, the "Networks" of our church, and the "Capital" of our members' skills. This theoretical concept makes our work important because it turns the church into a "Fortress of Resilience." We are proving that we already have what we need to feed ourselves. We just have to organize our "Internal Assets" like the disciples did with the five loaves and two fish. This is the "Provision Mandate" applied to modern community building.

The concept of "Agroecology" also helps us make our case. This isn't just a way of farming; it's a theory of how humans can live in harmony with the earth to create "Food Sovereignty." It teaches us that small-scale, community-led farms are more resilient than big industrial ones.
This supports our "Resilience Mandate" because it shows that our church garden is a "Protective Resource" against more than just rising food prices. As Jawanza Eric Clark explains, we must engage in an "Africana Ecotheology" that rejects the way the world has "stolen" the earth and turned it into a factory (Clark 45). By using organic and natural growing methods, we are reclaiming our land from the environmental baggage of the industrial food system. We are creating cleaner air by planting more life

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and ensuring cleaner soil and water by refusing to use the harsh chemicals that big corporations use. In a neighborhood treated like a "Sacrifice Zone," our garden acts as a filter, purifying our environment and our bodies.

Scholars like Christopher Carter show that when we grow our own food in a way that respects the Spirit, we are practicing the "Spirit of Soul Food" (Carter 12). He teaches us that food is a tool for liberation and that when people control their own food sources, they are healthier and more spiritually alive. This underscores the importance of our work by showing that our garden is a "Universal Individual Spiritual Commitment" with a massive impact. We are building a "System Buffer" that protects the physical and spiritual health of the "Body of Christ." We aren't just growing food; we are growing a defense system that keeps pollutants out of our soil and out of our community.

Another vital theoretical concept is "Social Capital." This refers to the value of the relationships and trust between people. In my project, we are building "Bonding Social Capital" among our members and "Bridging Social Capital" with other churches and organizations in the Dallas-DeSoto area. This makes the work important because a community with high social capital is much harder to exploit. When we work with "Unified Hands," we are creating a "Network of Resistance." This theory proves that the time we spend in "Critical Dialogue" during our workshops is just as important as the time we spend planting seeds. We are strengthening the "Spiritual Infrastructure" of our church so that it can withstand the "fiery darts" of systemic racism and economic hardship.

We must also consider the theory of "post-colonialism." This concept helps us understand that the problem of Food Apartheid is leftover from a time when our people were treated like objects to be used. The "banquet of death" is a colonial banquet. Our work is to "decolonize" our diets and our lands. This theoretical concept makes our work important because it connects our local struggle to a worldwide movement for dignity and self-determination. We are reclaiming our "Stewardship of the

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Neighborhood" to say that we are no longer subjects of the "Kingdom of the World," but citizens of the "Kingdom of God." We are creating a "Future Food Pathway" that honors our ancestors and provides for our children.

These theoretical concepts—Systems Thinking, Critical Consciousness, Asset-Based Development, Agroecology, Social Capital, and Post-Colonialism—provide the "Theoretical Underpinnings" for our DMIN project. They show that our work is not just a small-church activity but a sophisticated response to a complex problem. By using these theories, we give our leaders and members the language to describe their reality and the maps to change it. We are moving from the "Charity Conduit" to "Conscious Systemic Stewardship" because we understand how the machine works, and we know how to build a better one. This is our "Embodied Hope," grounded in the best wisdom of both the scholars and the Spirit. We will continue to build our "Protective Resources" with the confidence that we are working in alignment with the deep structures of God’s justice and provision.

When we must expand our focus to include the "Spiritual Engine" of our project, which involves the theory of Metaphysical Visioning. While Systems Thinking helps us map out the world as it is, Metaphysical Visioning allows us to see the world as it could be under the Kingdom of God. In my ministerial perspective, this isn't just "daydreaming." It is a disciplined form of meditation used to access a higher reality beyond the physical eyes' view. For our leaders and members at Abundant Life A.M.E. Church, this is a vital theoretical concept because it bridges the gap between our current struggle and our "Embodied Hope." When we meditate on the "Provision Mandate" of Jesus, we use our minds to bring the future into the present. This practice is a form of "Faith Formation" that grows our spiritual muscles, allowing us to believe in a "Future Food Pathway" even when we are standing in the middle of a "dead zone."

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Metaphysical Visioning is the theoretical tool we use to overcome the "Scarcity Mindset" that the system has forced upon us. Scholars who study the mind and spirit, like those I have referenced in my DMIN proposal, suggest that our "Internal Architecture"—the way we imagine our lives—dictates what we can build in the physical world. If our leaders and members only visualize a neighborhood of empty lots and liquor stores, they will never have the "Cognitive Shift" needed to build a community farm. But through structured meditation on God's abundance, we create a new "Metaphysical Blueprint." This is "Faith in Action" before the first seed is even planted. It is the "Spiritual Infrastructure" that supports our "Collective Agency." By spending time in silent reflection and guided visioning during our four-hour Practical Teaching Plan, we are teaching our participants how to access the "Kingdom of Abundance" that Jesus promised. This is a high-leverage move because it changes the "Paradigm" from which our community operates (Meadows 19).

This process of visioning is the very definition of "Faith Formation." In the A.M.E. Church tradition, we know that faith is not just a set of ideas; it is a living, growing thing. As our leaders and members engage in meditation to access this "Metaphysical Vision," their faith begins to take on a "Physical Shape." This is what I call "Embodied Hope." Hope is no longer just a wish for a better tomorrow; it becomes a plan for a "Protective Resource" today.

This theoretical concept helps us make the case for the importance of our work by showing that we are changing the "Atmosphere" of our neighborhood. We are moving from a "Spirit of Heaviness" to a "Garment of Praise."

In our context, the "Spirit of Heaviness" is that thick, invisible weight of poverty, Food Apartheid, and "Sacrifice Zones" that makes our people feel tired before they even wake up. It is the depression that comes from seeing empty lots and high prices, making it feel like the neighborhood is under a dark cloud that will never move.

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But when we put on the "Garment of Praise," we aren't just singing songs; we are putting on a "work uniform" of victory. Praise is our weapon. It is the active, joyful decision to see the "Kingdom of Abundance" even when the grocery store is empty. This growth in faith is the "Spiritual Engine" that drives our "Unified Hands" to do the hard work of land stewardship. Without this "Metaphysical" foundation, our physical efforts would eventually run out of steam. But with it, we have a "System Buffer" of spiritual energy that never runs dry. We are replacing the "heaviness" of being a victim with the "praise" of being a producer.

A fundamental point is that the theory of "Embodied Hope" serves as a bridge between the "Literature Review" and our "Project Implementation." Scholars often talk about "resilience" as a mental state, but my study offers a new perspective: resilience must be "Embodied." It must be seen in the way we use our "Time, Skill, Capital, and Networks." When our leaders and members create a "Unified Consensus Statement," they give a physical form to their spiritual faith. This is "Faith Forming" in real-time. It is the "Armor of God" becoming a practical reality. By using meditation to access this vision, we are bypassing the "logic of the system" that says we are too poor or too small to make a difference. We are accessing the logic of the "Provision Mandate," which says that with God, five loaves and two fish can feed five thousand. This theoretical framework proves that our ministry is a "Holy Counter-System" that uses both the mind and the dirt to bring about "Agency Liberation." The "Critical Dialogue" that takes place in our workshops is another theoretical concept that depends on this "Metaphysical Visioning." When our leaders and members brainstorm their "Protective Resource," they are participating in a "Shared Visioning" exercise. This is a form of "Social Capital" that is rooted in the "Spirit." We are not just making a list of chores; we are creating a "Covenant of Stewardship." This theory suggests that when people meditate together on a shared hope, their "Individual Spiritual Commitments" become a "Collective Force" for change. This is the "Resilience

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Mandate" at its most powerful. We are building a "Future Food Pathway" that is paved with the "Embodied Hope" of a people who have seen the Kingdom of God in their "mind's eye" and are now ready to build it with their own hands.

In conclusion, our theoretical foundations must include the "Metaphysical" and the "Meditative" if we want to truly solve the problem of Food Apartheid. By combining Systems Thinking with "Embodied Hope," we are providing our participants with a complete "Architecture of Resilience." We are teaching them that "Growing Faith" and "Growing Food" are the same mission.

This study makes the case that the church's most important "Asset" is its ability to imagine a world that the system says is impossible. Through the "Spiritual Engine" of the collective imagination and the "Practical Work" of stewardship, we are moving from the "Charity Conduit" to "Conscious Systemic Stewardship." We will continue to meditate, to engage in the practice of "Visioning," and to act. When we say we see our vision, we mean we are using our spiritual eyes to see the "Fortress of Hope" standing where an empty lot once stood. Visioning is the process of holding the Spirit's blueprint for our neighborhood in our minds until we can build it with our hands. It is the bridge between the "Metaphysical" idea and the "Physical" harvest.

We are proving that our "Embodied Hope" is stronger than any "Feast of Death" Herod can offer. We will continue to see the future, plan for the future, and work for the future, knowing that our "Unified Hands" are building a "Future Food Pathway" that will stand firm for generations to come.

## CHAPTER 4: METHODOLOGY

### Problem Statement

The neighborhood of Dolphin Heights in Dallas, Texas, does not suffer from a natural lack of resources; rather, it exists within a state of *Food Apartheid*. While many social scientists and city

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planners use the term "food desert," this study argues that such language is a mistake. A desert is a natural place, but the absence of fresh, healthy food in Dolphin Heights is not natural at all. This community is a systemic *Sacrifice Zone*—a geographic area intentionally neglected and “sacrificed” for the economic gain of outside interests through decades of racialized policy, redlining, and the use of eminent domain.

The plan for my study starts with the idea that the scarcity in Dolphin Heights is a "wickedness by design." When I started my project, The pastor ofAbundant Life A.M.E. Church allow me to have an introductory meeting with the church leaders via zoom, to discuss my project proposal ideas that I was developing about 5 months ago, then he allow me to attend one of his Sunday Church services where I got a chance to give a high level presentation of my project proposal ideas to recruit church meembers to volunteer to be participants once my project proposal was approved for implementation. At first, eight people signed up to help at that meeting. However, because life is busy and schedules are tight, only five participants completed the entire journey. From hereafter, these five leaders and members will be called the *Big Five*. During our first workshop, I challenged the Big Five to look past the hunger they see every day to find the hidden structures in their neighborhood that have held it back.

The problem is not just that we don't have any full-service grocery stores. The real problem is that our community is filled with dialysis centers and fast-food places, which have almost no fresh vegetables to keep us healthy. This creates a *Spirit of Heaviness*. I define this "heaviness" as the collective emotional, psychological, and spiritual weight born from witnessing a century of stagnant progress and systemic neglect. For the members at Abundant Life A.M.E. Church, the problem is not a lack of calories; it is a deep state of *Mental Slavery*. As one of our leaders (P2) said during our workshop, one discussion, "Back in the day, it was physical slavery... but now it's mental slavery... It’s an enslavement that is inward."

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To truly understand the problem, we have to look at the "wickedness" that makes a change necessary. A Sacrifice Zone stays stuck through a process I call *Designed Scarcity*. This isn't a failure of the liquor store and fast-food restaurant owners; it is the "success" of a city design that has kept our people impoverished and in poor health for decades. I used the *Iceberg Model* to look for the "Patterns of Behavior" that led to the "Event" of hunger.

When we inspected the "walls" of Dolphin Heights, we followed the biblical story of *Nehemiah and h*is approach of conducting a "Sacred Observation" upon his return to Jerusalem. He didn't just start building. He went out at night and walked around the broken walls to see the truth for himself (Neh. 2:13–15). In my project, the *Nehemiah Approach* also acted as the "Spiritual Inspection." It required the Big Five to look at the "ruins" of their own neighborhood. Through maps and data, they walked the perimeter of Dolphin Heights and saw that our community had been "zoned" to stay weak. These broken walls—the missing grocery stores and too many liquor stores—were a *Systemic Lever* used by the "powers and principalities" to keep control over our health and wealth.

For example, our inspection revealed a scary *Structural Pattern*: there are about 6 dialysis centers in the area surrounding the Abundant Life A.M.E. Church. This is no accident; it is a man-made "Wicked Design" that showed the Big Five a system built to make a profit off of our people being sick with diabetes instead of helping us get and stay well.

By taking this design apart together, we moved from *Learned Helplessness*—the feeling that things can't be fixed—to a state of *Critical Consciousness*. This consciousness is the "New Wall" of the mind. Just like Nehemiah told the people to "Arise and Build," my project ensures the Big Five no longer see the ruins as their destiny. This shift is the primary goal of the *Future Food Pathway*. We are moved from "weeping over the walls" to "rebuilding the gates."

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**Proposed Solution: The Future Food Pathway**

The solution I proposed to fix the "wickedness by design" found in my project, Dolphin Heights. This is more than just a class or a club; it is a 4.0-hour intensive teaching plan designed to change the way the Big Five see the world and their power in it. The primary goal and solution were to facilitate Agency Liberation. In my ministry context, I define Agency Liberation as the spiritual process of breaking free from the "Victim Mindset"—the belief that we are merely subjects of our surroundings—and realizing that God has already given us the power, the land, and the mind to create our own solutions.

The Future Food Pathway acts as a theological intervention. It is designed to take Abundant Life A.M.E. Church's Big Five and move from being a Charity Conduit to becoming a Resilience Hub. For generations, the "Standard Method" of ministry has been the Charity Conduit. Where the church acts as a pipe, simply passing through bags of over-processed or canned food products from outside corporations or government agencies. While this helps for a day, it does not fix the "broken walls." Our solution is to build a Resilience Hub, which is a church that produces its own resources, saves its own seeds, and creates a "System Buffer" so that the community is never again dependent on the systems that have historically ignored us.

The Hermeneutics of Abundance: The Provision Mandate - The foundation of our solution is a new way of reading the Bible that I call the Hermeneutics of Abundance. To a community trapped in a Sacrifice Zone, the Bible is often read through a lens of scarcity. For example, the miracle of the loaves and fish in Matthew 14:13–21 is usually taught as a story about Jesus doing "magic" to create something out of thin air because the people had nothing. However, in the Future Food Pathway, I

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propose a different truth to the Big Five. I argued that Jesus did not start from nothing; He started with what was already in the community's hands.

That solution uses that scripture to establish the Provision Mandate. This is the theological certainty that God had already provided everything our people needed to flourish. When Jesus told the disciples, "They need not depart; give ye them to eat," He was challenging them to look at the "something" they already had. In our workshops, we identified the five loaves and two fish as the Seed Capital of the Kingdom. I taught the Big Five that the "Hunger Problem" in Dolphin Heights is not a lack of God’s provision, but a lack of Systemic Stewardship.

The solution required the Big Five to realize that the "something" in their hands—the soil under the church parking lot, the ancestral knowledge of farming, and the collective labor of the saints—is more than enough to break the Propaganda of Scarcity. As discussed in Workshop Two, once we stop "waiting for bread" and start "stewarding the capacity to produce bread," the miracle begins. The Future Food Pathway ensures that we no longer look to the "powers and principalities" for our daily bread, but we look to the Creator and the land He gave us.

A "Distinguished" methodology must strike at the root of the problem. Therefore, the Future Food Pathway utilized the Iceberg Model of systems thinking as a "Theological Weapon." This tool allows us to strike at the Mental Models that maintain our dependency. If we only fix the "Events" (the hunger we see today), the system of Food Apartheid will simply stay the same. Appendix Zc: Referenced Tools, Graphs and Charts to review the Iceberg Model chart.

My plan for our second intensive session was to guide the Big Five through a "structural descent" down below the visible iceberg. We started our discussion at the Event Level, and the reality was that people in our neighborhood were hungry and getting sick. We then moved to the Pattern Level, where we noticed that the charity lines have stayed the same for decades while the health of our community has

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deteriorated. Finally, we reached the Mental Models—the deep-seated belief that "this is just how it is" or that "we are slaves to the demands of others."

By exposing the Propaganda of Scarcity—the intentional lie that there is not enough to go around—the solution allows the Big Five to "unlearn" their dependency. This "Unlearning" is the most rigorous part of their work. It requires the Big Five to confront the Charity Conduit not as a "good deed," but as a Dependency Trap. The solution, therefore, is to create an Architecture of Resilience, in other words, a physical and spiritual shield to protect the community's future. We aren't just planting seeds; we are building a "Fortress of Hope" that protects the Imago Dei (the Image of God) in our people.

The Pedagogy of Agency Liberation: Co-Creating Freedom -Drawing from the work of Paulo Freire, our solution employs a Pedagogy of Liberation. This means the solution is not a set of facts that I "deliver" to the Big Five. Instead, it is something we "co-create" through Critical Dialogue. A "Superior Method" avoids what Freire calls the "Banking Model" of education, in which the teacher merely deposits information into students. In our workshops, we had a horizontal relationship where the Big Five were the primary experts on their own liberation.

This Agency Liberation was measured by the Big Five's ability to move from a feeling of sadness to a feeling of "Leverage." When I provided the 20 Acts of Resistance menu, I wasn't giving them a set of rules; I was providing a "Menu of Freedom." The solution was found when the Big Five used their Metaphysical Vision to prioritize a Systemic Lever, such as a Seed-Saving Library.
In the context of my study, Metaphysical Vision is the spiritual ability to see the "Hidden Potential" in things that the world has labeled as worthless. It is the gift of seeing a garden where others see a vacant lot and seeing a producer of goods where others only see a consumer of goods. When the Big Five used this visual, they were no longer looking at Dolphin Heights with their physical eyes, which only saw

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the "ruins." They were looking with their spiritual eyes, which now saw the "Fortress of Abundance" that God had already placed within reach.

The successful implementation of the Future Food Pathway was demonstrated by (P2)'s noted dialogue, "If they continue the charity mindset, they'll always be dependent on others... and therefore slaves to their demands!" That quote showed that the solution worked because it helped that individual see the system for what it was, and that shift represents a "Victim Mindset" to a Conscious Systemic Steward.

**The Resilience Mandate: Spiritual Warfare against Food Apartheid**

Finally, our proposed solution recognized that the struggle for food sovereignty was a form of spiritual warfare. Anchored in the Resilience Mandate (Ephesians 6:10–18), which reframed the absence of grocery stores as a manifestation of "spiritual wickedness in high places." We recognized that the system profits from our sickness and our "stumbling" in the dark.

That solution prepared the Big Five to put on the "Whole Armor of God." By defining the Seed-Saving Library as a Protective Resource. It was no longer just a box of seeds; it was a spiritual barrier that guarded our community against the high-pressure tactics of Food Apartheid. In other words, by framing the solution as Resistance, we ensured that the Big Five were not just "planting a garden," but they were "defending a fortress."

As (P1) reflected, after years of seeing the "sadness" of the food pantry line, the move toward Relational Justice felt like a lifting of the Spirit of Heaviness. In my line of ministry, Relational Justice was the act of restoring the dignity and connection between people and the resources God intended for them. It is the opposite of "False Charity," which keeps people at a distance. Relational Justice brings people back into a right relationship with the soil, with their ancestors' history, and with our neighbors

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as partners in production. It means we stop treating our neighbors as "clients" to be fed and start treating them as "stewards" to be empowered.

The solution works because it replaces that heaviness with the "Garment of Praise" found in active, productive stewardship. We are no longer waiting for a miracle; we are becoming the miracle that God already placed in our hands.

By integrating both theological and systemic tools, the Future Food Pathway proves that our Embodied Hope is stronger than any "Feast of Death" the system can offer. We are moving from the "ruins" of Dolphin Heights into a Sovereign Future, where our Unified Hands are building a path that will stand firm for generations to come. This is the heart of our solution: to prove that when we prioritize Justice Work, our path becomes a "shining light" that only gets brighter.

**Design Study Steps: The Pedagogy of the 4.0-Hour Strategic Arc**

The implementation of my project followed a very specific, carefully planned path that I called the "Relief to Resistance" arc. This was not a typical classroom lecture where I stood at the front and talked to the Big Five. Instead, it was designed as a Pedagogy of Liberation. This means the teaching was meant to set the mind free so the hands could follow. The goal was to move the Big Five from the "Spirit of Heaviness" found in the ruins of their neighborhood toward a "Spiritual Engine" that powers Conscious Systemic Stewardship. To do this, I organized the study into three distinct "Acts" that spanned a 4.0-hour intensive session.

Act I: The Diagnosis (Workshop One – 2.0 Hours) - I began by first asking the Big Five to complete the Baseline Pre-Survey. This was a critical first step because it allowed me to see exactly where their minds were regarding Food Apartheid and the ministry before the teaching began. Their first act in our study was the "Spiritual Inspection" of our neighborhood. Before we looked at any seeds

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or soil, we had to look at the truth of our surroundings. I needed to know if they saw the absence of food as a "natural accident" or as a "wicked design."

Once the surveys were finished, we entered a phase of the workshop in which I used the Nehemiah Approach as a tool for Reflective Recall. In my ministry context, I defined this as a methodology of "Sacred Observation" through memory. I guided the Big Five through the biblical account of Nehemiah, who personally inspected the "broken walls" and "burned gates" of Jerusalem (Neh. 2:13–15). However, instead of taking a physical walk outside, they were visualizing through their mind's eye a deep reflection of their own daily observations of Dolphin Heights.

By challenging the Big Five to "view the walls" of our ZIP code using their own mind's eyes and experiences. Together, we named the places we see every day but often ignore: the liquor stores on every corner, the overgrown vacant lots, and the total absence of a full-service grocery store with quality produce. Then we especially focused on a jarring Structural Pattern—the high concentration of dialysis centers in the immediate area surrounding Abundant Life A.M.E. Church. By using the Nehemiah Approach as a reflective tool, I empowered the Big Five to realize that these centers were evidence of a system designed to profit from our sickness.

This was the moment where I introduced the Iceberg Model as a "trigger tool." I pushed the group to look past the "tip of the iceberg"—the daily hunger of today—to expose the hidden structures of Food Apartheid below. By design, I wanted to produce a Metaphysical Mirror, a reflection to produce the Big Five, on the "wickedness" of our neighborhood's design that had been allowed to stand for decades. Realizing that our fight was against "powers and principalities" in high places, we ended that session by anchoring our findings in the Resilience Mandate (Ephesians 6:10-18).

Act II: The Bridge (The 30-Minute Critical Break) - In Participatory Action Research (PAR), the time between formal lessons is where some of the most powerful "raw data" is found. To give the

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Big Five time to decompress from the heavy diagnosis of the first workshop. I planned a 30-minute break to serve as a Psychological Bridge. During this time, I utilized a technique called "Researcher-as-Listener." I sat back and let the Big Five talk freely amongst themselves about what they had just recalled regarding our neighborhood.

One of the most moving moments happened during this break when we discussed the legacy of "Mental Slavery." As the Big Five ate healthy fruit and vegetable trays, I brought up the Carter G. Woodson book, and they reflected on how little has changed in the 100 years since he wrote about the miseducation of our people. (P2) was familiar with Woodson's work and noted, "Back in the day, it was physical slavery... but now it's mental slavery... It's an enslavement that is inward." This was a moment of Instant Resonance. The sadness of "viewing the walls" through their memory began to turn into a desire for Relational Justice. This bridge was invaluable because it moved the Big Five from the "heaviness" of the problem to the "readiness" for a solution.

Act III: The Construction (Workshop Two – 2.0 Hours) – To focus on the Architecture of Resilience. For the final act of my study, I presented the Big Five with the 20 Acts of Resistance menu. This was not a list of rules I gave them to follow; it was a "Menu of Freedom" that gave them the Power of Choice. This is when they moved from "Relief to Resistance." I wanted to see if their Metaphysical Vision had changed—could they now see a future where we weren't dependent on the system?

To test this, we did a "Choice Exercise." The climax of the implementation occurred when I asked the group, "If you had a $5,000 grant, would you spend it on a one-time food giveaway, or would you use it to build a Seed-Saving Library?" Every single participant chose the Seed-Saving Library. (P2) captured the mood of the room perfectly when he said, "If they continue the charity mindset, they'll always be dependent on others & therefore slaves to their demands!" They realized that a one-

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time giveaway is just a Charity Conduit, but a library of seeds is a Protective Resource that lasts for generations. The final session ended with the co-creation of the Unified Consensus Statement, which I did not write for them. Instead, I let the Big Five talk until they found a common goal. Group 1 focused on the immediate action of "Trading and Pots" while Group 2 focused on the "Systematic Follow-up." By the time we finished, the Big Five had moved from being "receivers" of my study to being Conscious Systemic Stewards. They agreed in writing to the statement as a holy promise to God and to Dolphin Heights.

Final Assessment and Post-Survey - To conclude the study, I administered the Post-Survey, which was designed to measure the Mindset Delta—the total change in their thinking from the beginning of the four hours to now, the end. The goal was to see if they still believed that a food pantry was the best way to help, or if they now believed in the Provision Mandate of Matthew 14. By the time the Big Five finished this final survey, it was clear that the Future Food Pathway had become a real "Road of Resistance" in their minds.

**Design Goals**

How Objectives Were Met in Implementation - The design of these steps was specifically aimed at meeting the three core goals of my project.

Goal 1: Unmasking Food Apartheid. This was met in Act I through the Nehemiah Approach of the reflective recall and the Iceberg Model. The Big Five moved from not knowing the term Food Apartheid to identifying the "wickedness" of the dialysis centers surrounding our neighborhood.

Goal 2: Transitioning from Charity to Stewardship. Through the "Power of the $5,000 Choice" exercise in Act III and the Unified Consensus Statement. The group explicitly rejected the "Charity Conduit" in favor of building a Resilience Hub.

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Goal 3: Creating Collective Agency. Through the Critical Dialogue during the break between the workshops. The Big Five realized that "doing for self together" was the only way to break the chains of Mental Slavery.

**Data Analysis Plan: The Triangulation of Transformation**

As the systems theorist Donella Meadows once noted, to truly understand a complex system, you have to look at it from many different leverage points. You have to make sure the "mindset or paradigm" out of which the system arises is truly being addressed. I utilized a Mixed-Methods Triangulation approach as my methodology to ensure the validity and reliability of the research findings for my DMin project. I used triangulation as the strategic process of using multiple data sources for my project. This included four distinct digital surveys and several hours of recorded and transcribed dialogue. The first survey is the pre-survey, completed before Workshop One starts. At the end of Workshop One, a Diagnosis review survey is given. At the end of Workshop two, the participants are given a Critical group dialogue survey. After Workshop Two is completed, participants complete the post-survey to conclude the event. To converge on one single set of conclusions, which increased the depth of my description and ensured the results were not merely anecdotal stories, but a solid representation of spiritual and cognitive change.

The primary goal of my analysis plan was to provide clear proof that the Future Food Pathway successfully moved the Big Five from a state of dependency to Conscious Systemic Stewardship. By combining "hard numbers" from surveys with the "raw voices" from our workshops, we can see exactly how the Spiritual Engine ignited within the Big Five. This plan was designed to answer the following research question: *How did the 4.0-hour intensive affect participants' understanding of their role in dismantling the term 'Food Apartheid'?*

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**Quantitative Analysis: Measuring the Mindset Delta**

The quantitative data for my study were gathered through four iterative Google Form surveys administered at key intervals. These surveys were not just tests of facts; they were tools to measure a shift in the participants' Metaphysical Vision—the spiritual way a person views their reality and their possibilities for change.

Metric Formulation: My analysis focused on the Mindset Delta, which I defined as the numerical difference between the Baseline (Pre-Survey) and the Final Assessment (Post-Survey). To track these changes, I used a 5-point Likert Scale (1 = "Strongly Disagree," 5 = "Strongly Agree"). For example, my study specifically tracked the decrease in the belief that "a food pantry is the most effective way to help the hungry" and the corresponding increase in the belief that "owning land and seeds is a spiritual mandate."

Data Aggregation: The scores of the Big Five were converted into mean averages. This allowed me to determine whether the Spiritual Engine was igniting at a group level or whether the transformation was isolated to specific individuals. By tracking these mean shifts, my project provided a statistical map of the move from the Charity Conduit to Systemic Stewardship. For instance, if the group average for "feeling prepared to lead a conversation on Food Apartheid" moved from 2.0 to 4.8, that would constitute objective proof of Agency Liberation.

**Qualitative Analysis: Thematic and Direct Voice Coding**

In my ministry context, the Epistemology of the Oppressed holds that the people who have suffered the most under a broken system are the ones who know best how to fix it. I derived qualitative depth and honor through the Epistemology of the Oppressed. The audio recordings from the workshops and the "Critical Break" were transcribed and analyzed using a two-stage coding process. This ensured

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that the Big Five remained the primary authors of my study's meaning. The real experts were people like the Big Five who had lived through the struggle, not those with fancy degrees from outside Dolphin Heights. By using this approach, I recognized that the "knowledge" of the oppressed is a holy and necessary truth, and I was making sure that the story of our freedom was told by us, for us, and through us, rather than being explained away by someone who has never walked our streets or lived our experiences.

Stage One: Direct Voice Coding: To ensure authentic voices were preserved, I used "direct voice codes" to highlight the exact words of the Big Five. I looked for phrases that signaled a shift in mindset or "Break-room Breakthrough." For example, I extracted code words such as Mental Slavery from (P2), who noted that "it's an enslavement that is inward," and Sadness from (P1), who spoke of the tears shed at the pantry charity line. Those codes acted as the "raw heart" of the data. Proving that the Big Five were making deep, personal connections to my material. This stage of analysis prevented me, as the researcher, from "filtering" the truth and instead let the power of the Big Five's own words stand as the primary evidence.

Stage Two: Thematic Clustering: To demonstrate how individual "Aha! Moments" contributed to the final Unified Consensus Statement. I used direct voice codes like "Historical Trauma and Systemic Design," from the broader, clustered theological and systemic themes in (P2)'s comments on 1930s-era control and (P1)'s reflections on the lack of dignity for the elderly. Another theme I used was "The Power of Choice," in which I analyzed the group's rejection of a hypothetical $5,000 grant for charity in favor of a Seed-Saving Library. By clustering these voices, I proved that the Spiritual Engine was not just working in one person but was moving the entire group toward a new vision of Systemic Stewardship.

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Analyzing the "Instant Resonance" - A unique part of my data analysis plan involved analyzing instance resonance, a cross-group comparison. Because my implementation was split between Group 1 (in-person) and Group 2 (digital), I analyzed feedback from both groups. Group 1's focus on "Trading and Pots" was shared with Group 2, which responded with "Education and Follow-up."

I looked for moments of "Digital Handshakes" where the two groups began to finish each other's sentences. Despite being in different locations. For example, (P5) noted that the plan only works if there is a "systematic approach," which perfectly complements (P2)'s desire for "collective growing." This triangulation between groups proved that the Future Food Pathway created a shared Spiritual Vocabulary that transcended physical space.

Integrating Theory and Practice: The Superior Method - The final stage of the analysis plan was to integrate these codes with the scholarly works outlined in my project proposal. The transcripts were analyzed through the lens of Paulo Freire's "Critical Consciousness" and Ashanté Reese's "Food Apartheid" framework.

When a Big Five like (P2) stated that "if they continue the charity mindset, they'll always be dependent on others," the analysis plan linked that directly with Freire's warning about "false generosity." When the group agreed that "it doesn't take much to grow something in a pot," I linked this to the Provision Mandate of Matthew 14. This ensures that my findings are not just "nice stories" but are academically grounded in the standards of a Distinguished DMin project.

Assessing the Response to the Problem - To determine if the project successfully addressed the Spirit of Heaviness, I looked for evidence of Embodied Hope. I analyzed the "Critical Dialogue" survey (Appendix D) to see if participants were moving from "viewing ruins" to "planning fortresses." The analysis plan specifically looked for the moment of Agency Liberation—where a participant stopped saying "they should fix this" and started saying "we will build this."

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By comparing the "before" and "after" voices, the study provided a clear narrative of transformation. We moved from the "weeping" of (P1) at the food pantry to the "defiance" of the group signing a covenant to trade their own harvests. This shift from "Victim" to "Steward" is the ultimate metric of success in my study.

**Research Ethics Concerns**

Because this study involved the Big Five as human subjects, I followed the Memphis Theological Seminary (MTS) Guidelines for research very strictly. My goal was to achieve a "Distinguished" level of Ethical Stewardship. This meant that I did not treat the Big Five as "objects" to be studied, but as "partners" in a holy mission. As outlined in the MTS Guidelines (1.38), I ensured that every part of my project responded to power inequalities and worked to improve the lives of our people.

In accordance with the DMin Handbook, I addressed the following ethics considerations to protect the Imago Dei (Image of God) in every participant:

Informed Consent and Covenant: Every participant was given a full explanation of my study. We treated the Informed Consent Document as a Covenantal Agreement—a spiritual promise between us. I made sure they knew they were free to leave the study at any time without any trouble.
Anonymity and Narrative Safety: To protect the dignity of our members at Abundant Life A.M.E. Church, I used a Strict Anonymity Protocol. All names were changed to codes (P1 through P5). All recordings and survey data were kept on a private, password-protected computer. This "Narrative Safety" was necessary so that people felt safe speaking honestly about the Spirit of Heaviness or their frustrations with the church's old pantry model without fear of judgment.

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Power Inequalities and Justice: My study specifically used the Iceberg Model to help individuals recognize the "principalities and powers," such as redlining and zoning, that created Food Apartheid. By naming these systems, we moved from being "victims" to being Conscious Systemic Stewards.

Reciprocity of Knowledge: I ensured the community benefited from my research. I did not just "extract" data and leave. Instead, I practiced the Reciprocity of Knowledge by giving the church the 20 Acts of Resistance and the Iceberg Model as permanent ministry tools.

We ensured that "the person is treated with respect" (P4) throughout my entire process. My plan proved that scholarship, piety, and justice could be combined into a single response to Food Apartheid. It ensured that the "Roar of the Engine" heard at Abundant Life A.M.E. Church was documented accurately and with respect, proving that when the Big Five used their Unified Hands, they didn't just change a garden—they changed an entire system.

**Informed Consent Form Document**

This form is presented here as is in accordance with the DMIN handbook.

I am Darryl Kenebrew, asking you to participate in a research study titled “Building the Food Future: A Spiritual Plan to Stop Systemic Injustice and Create Lasting Strength”. I will describe this study to you and answer any of your questions. This study is being led by Darryl Kenebrew at Memphis Theological Seminary.

What the study is about

The purpose of this DMin research is to implement a 4.0-Hour teaching plan designed to shift the mindset of ministry leaders from providing temporary aid (the Charity Conduit Model) to intentionally building permanent protective solutions (Conscious Systemic Stewardship) against the

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structural injustice of Food Apartheid. The study will explore how spiritual training, rooted in the Provision Mandate (Matthew 14) and the Resilience Mandate (Ephesians 6), can empower participants to collectively define and establish the Future Food Pathway ministry.

What we will ask you to do

I will ask you to participate in the entire 4.0-Hour Practical Teaching Plan, which runs in a single intensive day, split into two 2.0-hour workshops.

Your commitment involves:

- Evaluation: Completing a mandatory Pre-Survey at the start of the day and a Post-Survey at the end of the day.
- Workshops: Participating actively in the two 2.0-hour instructional sessions at Abundant Life A.M.E. Church, which focus on theological reflection and developing the systemic action plan.
- Critical Dialogue: Engaging in the final discussion to create the Unified Consensus Statement—your group's collective action plan.

Your total time commitment is approximately 4.5 hours on a single day.

Risks and discomforts

I do not anticipate any physical, legal, or social risks from participating in this research. However, because this study involves discussing deeply personal topics such as systemic injustice, historical trauma, and food insecurity, you may experience some emotional discomfort or strong feelings of sadness or anxiety. I will facilitate these discussions with a trauma-informed approach and will be available to provide support.

Benefits

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Probable Benefits of Participation: This project is designed to provide you with direct benefits, including foundational knowledge and practical skills in systemic thinking, food justice, and spiritual liberation. A probable indirect benefit is that reflecting on your community's history and agricultural heritage may lead to a better understanding of yourself and your faith.

Expected Benefits to Society: We hope to learn more about how a theological framework, such as the Antithetical Kingdom Model, can empower faith-based organizations to combat Food Apartheid and systemic inequities. The information from this study may benefit other people now or in the future by providing a model for liberation-based ministry.

Taking part is voluntary

The participant's involvement is voluntary, the participant may refuse to participate before the study begins, discontinue at any time, or skip any questions/procedures that may make him/her feel uncomfortable, with no penalty to him/her, and no effect on the compensation earned before withdrawing, or their academic standing, record, or relationship with the university or other organization or service that may be involved with the research.

If completing all research materials (i.e., answering all Pre- and Post-Survey questions, and participating in the final Critical Dialogue Group Discussion) is required for participation, you must make this condition clear to them here. State that people can choose not to participate if they are uncomfortable with these conditions.

Compensation for participation

There is no monetary compensation for participating in this study. However, the foundational knowledge and collective action plan you help create are intended to provide direct, tangible value to you and your community.

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Audio/Video Recording

Audio and/or video recordings of the workshops and discussions will be used for research and archival purposes. The recordings will be transcribed and used for data analysis, and the transcripts will be kept in a secure, password-protected file for up to 5 years. The original recordings will be destroyed after the final project proposal has been submitted and approved.

ONLY IF USING A SIGNED CONSENT, provide a separate signature line for the participant to be audio/video recorded, if the recording is optional for participation. For example: Please sign below if you are willing to have this project recorded (on audio or video). You may still participate in this study if you are not willing to have the interview recorded.

I do not want to have this project recorded.

I am willing to have this project recorded:

Signed: Date:

Confidentiality

I will take every precaution to protect your confidentiality. The information you provide, including any notes or personal reflections, will be kept confidential and used solely for this Doctor of Ministry project. I will store all data, including any audio or video recordings, on a password-protected computer that only I can access. Your name and any identifying information will be kept separate from the data.

Safeguards

Your identity and personal information will be kept strictly confidential. All data collected, including workshop notes and audio/video recordings, will be stored on a password-protected computer

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and will only be accessible to me, the principal researcher. I will use a coding system (pseudonyms) to manage the Pre/Post-Survey data to ensure anonymity in reporting.

Protection of Reputation

I will protect your reputation by ensuring that any information or stories you share are anonymized in all written work and presentations. Your name will not be used in any publication or report.

Anonymity

To ensure anonymity in the collection of data, I will use pseudonyms for all participants in any notes, transcripts, or written reports. If any direct quotes are used, they will not be attributed to you by name or any identifying characteristic.

Power Over Relations

As a Doctor of Ministry student from Memphis Theological Seminary, I am conducting this research at Abundant Life A.M.E. Church. I want to be clear that my relationship with you is solely as a researcher for this project. Your participation is completely voluntary and will have no effect on your relationship with me or with the church. I will emphasize this at the beginning of the study and will reiterate it before each session to ensure you feel comfortable and secure in your decision to participate. When the research involves e-mail communication, include the following statement: Please note that email communication is neither private nor secure. Though I am taking precautions to protect your privacy, you should be aware that information sent through e-mail could be read by a third party.

If you have questions

The main researcher conducting this study is Darryl Kenebrew, a Doctor of Ministry student at Memphis Theological Seminary. Please ask any questions you have now. If you have questions later,

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you may contact me via email at darrylkenebrew@gmail.com or by phone at 469-404-2559. If you have any questions or concerns regarding your rights as a subject in this study, you may contact the DMin Committee at Memphis Theological Seminary.

Statement of Consent

STOP & READ THIS: I have read the above information, and have received answers to any questions I asked. I consent to take part in the study.

If the human subjects will NOT be anonymous, keep reading and obtain their signature below.

I have read the above information, and have received answers to any questions I asked. I consent to take part in the study.

Your Signature Date

Your Name (printed) Signature of person obtaining consent Date

Printed name of person obtaining consent.

This consent form will be kept by the researcher for five years beyond the end of the study.

## CHAPTER 5: STUDY FINDINGS

### Assessment of Implementation: The Rapid Delivery Strategy

The implementation of the *Future Food Pathway*—a strategic framework designed to move a congregation from food dependency to food sovereignty—on February 7, 2026, required a high degree of *Adaptive Leadership*. I define Adaptive Leadership as the ability of a scholar-practitioner to pivot and adapt methods in real time to overcome logistical obstacles while maintaining the group's spiritual goals. Due to my late arrival and the wait for participants to assemble, the in-person workshop began

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one hour behind schedule. To protect participants' time, I used a *Rapid Delivery* strategy, a teaching method that efficiently and succinctly communicates core concepts when the original timeline is compressed by external factors.

In preparation, I shortened the scheduled 30-minute break between the two workshops to 15 minutes. During this time, Reinforcing the *Provision Mandate*—the biblical principle that God has already provided everything necessary for a community's sustenance—even during the rest period. I replaced the typical charity snacks with healthy fruit and vegetable trays and water. To regain time, I moved through the presentations faster than anticipated and allowed the Big Five to complete the *Critical Dialogue Survey* and the *Post-Survey* independently via Google Forms.

The digital implementation for Group 2 (P1 and P5) on February 9th also required significant adjustments. Because it had been several days since they were exposed to the Workshop One materials, I conducted a 20-minute recap of the foundational concepts to ensure the group was spiritually and mentally aligned. I then completed the Workshop Two presentation in 45 minutes on Zoom. This efficiency was possible because I leveraged my experience from the first group, allowing me to present the key points succinctly and with more confidence. Although Participant 1 (P1) initially had only 30 minutes available due to other commitments, the *Spiritual Engine*—the internal, God-given motivation that moves a person from a passive receiver to an active steward—was so engaging that she stayed for 45 minutes to ensure we could complete the workshop.

**Emerging Themes: From Mental Slavery to Relational Justice**

Four major themes emerged from the analysis of group dialogues, survey responses, and email feedback. These themes indicate that the Big Five's response to *Food Apartheid*—a term describing the

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systemic lack of access to healthy food based on race, economics, and geographic zip code—was a deep spiritual and cognitive transformation.

Theme 1: Miseducation and the Mental Slavery of the System. The first theme involved the historical roots of dependency and the psychological barriers to self-reliance. During Workshop One, I referenced Carter G. Woodson's 1933 classic, *The Miseducation of the Negro*. This reference served as a *Metaphysical Mirror* for the group; it was a tool that allowed participants to see their internal psychological state reflected in historical truth, helping them realize how they had been trained to think in ways that limited their own potential.

Woodson's thesis—that "if you can control a man's thinking you do not have to worry about his action"—resonated immediately with Participant 2 (P2), who was already familiar with the text (Woodson 84). The dialogue identified that the community suffers from *Mental Slavery*, which I define as a state of mind where a person feels dependent on outside help and loses the belief that they can provide for themselves. This suggests that the *Spirit of Heaviness* in Dolphin Heights is an internal enslavement where the community has been miseducated to forget its ancestral power. I posited that Food Apartheid is maintained by a *Propaganda of Scarcity*—the intentional use of misinformation, such as city ordinances or news reports, to make people believe resources are limited when they are actually abundant. I concluded that liberation requires a *Theological Re-education*, moving from being consumers of charity to being *Stewards of the Soil*.

Theme 2: The Propaganda of Scarcity vs. God's Abundance. - Building on the concept of miseducation. The Big Five explored how news and government ordinances are used as tools of propaganda. A specific example that triggered significant dialogue was the *Rationing of Water.* I pointed out the irony of city-wide water restrictions during the summer months when 80% of the world is water. We discussed how *Unnecessary Development* (non-essential concrete construction that

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prevents natural growth) is prioritized over land that could be cultivated or prepared for agriculture. The participants realized the "food desert" narrative is often a *Lie Posed as Truth*—a deceptive claim designed to hide the potential for local abundance and keep the community from realizing its own strength.

Theme 3: The Sadness of the Charity Conduit - Participant 1 (P1) provided the qualitative heart of the findings by describing the emotional weight of current food systems. Their sadness about the food pantry stemmed from a lack of *Nutrient Density*, which measures the vitamins and minerals in food relative to its calorie count. They noted that the pantry often lacked "fresh vegetables and fruits," which she defined as real food. Their desire to replace processed goods with fresh harvests is a sign that her vision has shifted from the *Charity Conduit*—a model in which a church simply passes along external aid without addressing the root problem—to the Provision Mandate.

Theme 4: Systematic Follow-Up and Relational Justice. The final theme was the necessity of a *Systematic Approach*, defined in my study as an organized, step-by-step method of accountability and education. Participant 5 (P5) and Participant 4 (P4) emphasized that the strategy must include consistent follow-up to be successful. They concluded that the *Future Food Pathway* is a lifestyle of *Relational Justice*, a way of working where people treat each other with dignity and respect as equals while solving community problems. This means the church doesn't just give a bag of food; it builds a bridge of respect between the grower and the eater, ensuring the humanity of both is honored. As P4 noted in their feedback, that strategy only works "if the person is treated with respect" (Kenebrew, *Feedback PDF*).

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**Aha! Moments: The Sovereignty of the Seed**

The study produced three definitive *Aha! Moments*—points where the *Spiritual Engine* of the participants shifted from a frequency of fear to a frequency of power. These were not just new ideas; they were *Metaphysical Shifts*, defined as big internal changes in how the Big Five viewed God's provision and their own role as stewards of the earth.

The $5,000 Choice for Long-Term Sovereignty.The most visible *Aha! The moment* occurred during the *$5,000 Choice* exercise. Despite the different formats (in-person and Zoom), both groups arrived at the same realization: short-term relief is a trap, while long-term seeds are the treasure. When asked to choose between a cash grant for a giveaway or a *Seed-Saving Library*—a permanent community resource for collecting and sharing non-hybrid seeds—the participants chose the seeds with conviction. There was no disagreement. This moment proved that the Big Five had unmasked the *Lie Posed as Truth* regarding scarcity. They realized that $5,000 in food is merely a weekend of help, but a library of seeds represents a lifetime of freedom and self-determination.

The Generational Classroom Participant 4 (P4's) breakthrough, experienced a specific *Aha! Moment* regarding the next generation. While the group was discussing the logistics of soil and pots, P4 pivoted the conversation to the youth. They recognized that *Self-Reliance*—the God-given ability and discipline to provide for one's own family and community through collective work—must be taught early to break the cycle of *Psychological Warfare*. They stated: "I believe children would have a lot of questions. It would be a challenge to explain and educate them on the idea of becoming self-reliant." Their realization was that the *Future Food Pathway* is not just about agriculture; it is an educational rescue mission. They saw that the Seed-Saving Library is actually a classroom where the *Miseducation* of the past can be undone.

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The Dignity of Choice Participant 1 (P1's) breakthrough. They had an *Aha! The moment* that shifted the group's understanding of *Relational Justice*. Looking back at their "sadness" in the food pantry line, they realized that the problem wasn't just a lack of food—it was a lack of *Agency:* the power and freedom of a person or group to act and make their own choices. Their breakthrough was realizing that "Real Food" (fresh vegetables and fruits) provides more than just nutrition; it provides *Dignity*. They concluded that a community that grows its own food never has to feel the "sadness" of a charity line again. This *Aha! Moment* transformed the project from a feeding program into a *Dignity Mandate*, treating the person receiving the food as a partner and steward, not a passive participant.

**Surprises: The Asynchronous Handshake**

The greatest surprise was how the *Spiritual Engine* functioned across time and space through *Asynchronous Consensus*—an agreement reached by people communicating at different times and across different platforms. Because Group 2 was on Zoom and Group 1 was in person, I emailed their *Unifying Statements* for *Cross-Group Feedback*. The surprise was the *Instant Resonance*, where the two groups' ideas perfectly complemented each other despite their physical separation. Group 2's focus on a *Systematic Approach* perfectly complemented Group 1's focus on *Trading and Pots*. P4 and P2 noted that reading the other group's statement "strengthened the relationships spiritually." This proves that the *Provision Mandate* is a unifying force that can overcome delays and physical distance.

The Mindset Delta: Tracking the Transformation of the Big Five - To truly understand whether my project was successful, we have to look at how the *Spiritual Engine* began in each individual. We didn't just want a group agreement; we wanted five Stewarts who could go out and change the community. By looking at the *Mindset Delta*—the measurable distance between a participant's initial

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mindset of dependency and their final mindset of stewardship—we can see how the miseducation was replaced with God's Abundance.

**Quantitative Evidence: The Roar of the Engine**

To meet the "Distinguished" doctoral standard, this study utilizes quantitative data to provide objective proof that the 4.0-hour intensive teaching plan successfully shifted the mindset of the Big Five. This "Triangulation of Transformation" shows that the shift from a "Victim Mindset" to "Systemic Stewardship" is measurable.

Table for Chart 1: The Mindset Delta

See Appendix Zc: Referenced Tools, Graphs and Charts for details.

Table for Chart 2: The Power of Choice

See Appendix Zc: Referenced Tools, Graphs and Charts for details.

Table for Chart 3: Readiness for Stewardship (Likert Distribution)

See Appendix Zc: Referenced Tools, Graphs and Charts for details.

Table for Chart 4: Thematic Frequency

See Appendix Zc: Referenced Tools, Graphs and Charts for details.

**The Roar of the Engine: Analyzing the Mindset Delta**

These tables are formatted to support my analysis of the Mindset Delta and the shift to Conscious Systemic Stewardship.

To understand if our 4.0-hour intensive actually worked, we have to look at the "Before" and "After" of the Big Five's thinking. I call this change the Mindset Delta. It is the statistical proof that our

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people are shifting from a "Victim Mindset" to a state of Conscious Systemic Stewardship. The numbers in Table 5.1 show a powerful movement.

Table 5.1: The Mindset Delta - Comparative Mean Scores

The most telling number in this table is the decrease in the Pantry Effectiveness score. Before the workshop, the Big Five were somewhat comfortable with the idea that a food pantry was the best way to help. But after we unmasked the Wicked Design of our neighborhood, that score dropped. This shows that the participants began to realize that the Charity Conduit is a "Dependency Trap." On the other hand, the score for the Scriptural Mandate reached a perfect 5.0. This means every single leader now believes that God's Provision Mandate requires us to stop waiting for help and start building our own resources. This shift is the "Spiritual Engine" starting to roar.

*This table tracks the average growth of the Big Five across key theological and cognitive domains (Pre-Survey vs. Post-Survey).*

See Appendix Zc: Referenced Tools, Graphs and Charts for details.

**The Power of Choice: Choosing Resistance Over Relief**

One of the most exciting moments of the study was the "Choice Exercise." I wanted to see if the participants would choose the "easy path" of temporary relief or the "hard path" of long-term resistance. I gave them a hypothetical $5,000 and asked them where they would put it. The results in Table 5.2 are what I call a "Smoking Gun" for justice.

Table 5.2: The Power of Choice ($5,000 Grant Allocation)

Every single one of the Big Five (100%) rejected the one-time food distribution. This is a huge win for Agency Liberation. It proves that the Big Five no longer want to be "slaves to the demands" of

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a system that ignores them. As (P2) noted in our workshop, the community must move toward a Seed-Saving Library because it represents longevity. By choosing the library over the giveaway, the participants proved they have gained a Metaphysical Vision—they are looking past the "Events" of hunger to the "Structures" of a sustainable future.

*This table summarizes the results of the "Choice Exercise," in which participants were forced to prioritize limited resources between the old and new models.*

See Appendix Zc: Referenced Tools, Graphs and Charts for details.

**Readiness for the Road: Measuring Collective Agency**

Numbers are good, but we also have to measure "Readiness." It is one thing to know the truth, but another to be ready to work for it. Table 5.3 shows how prepared the Big Five feel to lead this change at Abundant Life A.M.E. Church.

Table 5.3: Readiness for Systemic Stewardship

With a mean score of 4.2, the group showed a high level of Collective Agency. This means they aren't just thinking about themselves anymore; they are thinking about how their "Unified Hands" can work together. While some were slightly more cautious than others, the majority "Strongly Agreed" that they are ready to commit their time and energy to building a Protective Resource. This data shows that the "Spirit of Heaviness" is being replaced by a spirit of action. Our participants are no longer "weeping over the ruins"; they are preparing to "rebuild the gates."

*This table displays the distribution of responses for Post-Survey Question 5: "I am ready to commit significant time and energy to building a collective Protective Resource."*

See Appendix Zc: Referenced Tools, Graphs and Charts for details.

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**The Voice of the People: Qualitative Resonance**

Finally, we look at the words the participants used most. In Participatory Action Research, the language of the people is the most important data. We tracked how many times the Big Five used our unique project terms. This proves they have adopted a new Spiritual Vocabulary.

Table 5.4: Qualitative Thematic Resonance

The frequent use of terms like Mental Slavery and Wicked Design shows that the Big Five are now seeing the neighborhood through the Nehemiah Approach. They aren't just seeing vacant lots; they are seeing a system that was built to keep them down. But the even higher frequency of terms like 'Education' and 'Follow-up' shows that they are focused on the solution. This is what I call Instant Resonance. Even though our groups were in different places, they were finishing each other’s sentences. They concluded that the only way to stop Food Apartheid is through a systematic approach that treats every person with respect. This qualitative data brings the "hard numbers" to life and shows that the heart of our community has truly changed.

*This table quantifies participants' "Direct Voice" by tracking the frequency of unique project terms and concepts across workshops and surveys.*

See Appendix Zc: Referenced Tools, Graphs and Charts for details.

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**Analysis Summary**

As you write your analysis, you can point to these tables as objective proof of the "Roar of the Engine." * Table 5.1 proves that the participants' reliance on "Pantry Logic" decreased as their understanding of "Scriptural Sovereignty" increased.

Table 5.2 is your "Smoking Gun"—it shows that when given a real choice, the Big Five completely abandoned the Charity Conduit in favor of the Future Food Pathway.

Table 5.4 provides the linguistic evidence that the group adopted your Spiritual Vocabulary, moving from a state of "Miseducation" to "Critical Consciousness."

**Participants Direct Voices**

Participant 1 (P1): From Sadness to Sovereignty. P1 started with a heavy heart. Their Pre-Survey showed they felt the food pantry was the only way, but it made her feel "sad." Their breakthrough was realizing the pantry lacked *Nutrient Density*. By the time we spoke on February 9th, their Mindset Delta had shifted completely from receiver to producer, with a value for their right to health.

Participant 2 (P2): Breaking the Mental Chains. P2 connected the dots to Carter G. Woodson's theories. Their journey was about overcoming *Mental Slavery*. They realized that city-wide ordinances were a form of *Psychological Warfare* designed to keep them dependent. Their final consensus about trading with one another shows they moved from a veteran who saw the battle to a general who planned the victory through *Communal Self-Reliance*.

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Participant 3 (P3): Normalizing the Resistance. P3 was focused on the "now." Their transformation happened when we looked at the unused land in Dolphin Heights. They realized that *Unnecessary Development* was a lie. They became the group's advocates for *Normalizing the Resistance*, defined as making daily acts of self-reliance a spiritual habit and seeing gardening as a spiritual weapon against *Food Apartheid*.

Participant 4 (P4): The Generational Architect. P4's journey was about the children. They realized that if we don't fix the miseducation now, the next generation will still be "slaves to the demands" of the system. Their commitment to *Generational Education* shows they moved from a hospitality leader to a community architect focused on passing down the *Provision Mandate*.

Participant 5 (P5): The Systematic Steward. P5's journey was a test of *Adaptive Leadership*. They insisted on a *Systematic Approach*, recognizing that without *Systematic Accountability, there is no* organized way to ensure everyone follows through on their promises. Otherwise, the garden would just be temporary. They moved the group toward *Relational Justice*, ensuring the pathway had a plan to stay alive for years to come.

Unmasking the Propaganda: The Lie of Scarcity vs. The Truth of Abundance - A major finding of my study was the effectiveness of identifying the *Psychological Warfare*—the strategic use of misinformation and fear to maintain community dependency—used against the people of Dolphin Heights. In Workshop One, a transformative dialogue began as we deconstructed the *Lie Posed as Truth*. I challenged the Big Five to examine the *Scarcity Mindset*—the persistent, manufactured feeling that resources are running out—not as a natural reality, but as a calculated propaganda designed to keep the "Spiritual Engine" from engaging.

The Water Rationing Revelation: To make this concept concrete, I examined local news reports on water rationing. Most summers in this area, the city or county issues ordinances requiring citizens to

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limit water use. I pointed out an undeniable fact: 80% of this world is water. This insight hit the room like a bolt of lightning. The participants realized that while they were being told there wasn't enough water, they were actually surrounded by an ocean of God's provision. We discussed how this *Scarcity Narrative*—the story that we are always one step away from lack—is used to keep the community in fear. Participant 2 (P2) noted that if you can make a man believe there is no water in a world made of water, you can make him believe he is a victim who must wait for the government to save him.

Unnecessary Development vs. Cultivated Land: We then turned our attention to the "Unnecessary Development"—the concrete parking lots and abandoned buildings that dominate the landscape. I asked the Big Five why this land is paved over rather than cultivated or prepared for life-sustaining agriculture. The group realized that the lack of fresh food is not due to the land being bad, but because it has been intentionally designed *for Scarcity*. The participants began to see that the "food desert" label was propaganda. By the end of this session, the group's *Metaphysical Vision* had shifted; they no longer saw a neighborhood of ruins, but a *Fortress of Abundance* simply waiting for the *Provision Mandate* to be applied.

The Psychological Shift: From Victim to Steward The results indicate that once the Lie was exposed, the truth of *Systemic Stewardship*—the organized management of God's resources—became easy to accept. I observed that this was the moment the *Spiritual Engine* truly roared to life. The Big Five stopped asking, "Why won't they help us?" and started asking, "How do we take our land back?" This shift is the definition of *Agency Liberation*, the process of breaking free from the belief that one is a victim and realizing the power to create one's own solutions. It proved that the *Future Food Pathway* is about *Mental Decolonization*—breaking the chains of the miseducation that has held Dolphin Heights back for generations.

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Filtering the Future: The 20 Acts of Resistance and the Choice for Sovereignty - A core finding of my study emerged when the Big Five were presented with the *20 Acts of Resistance* document (see Appendix at the end of Chapter 6). In Participatory Action Research (PAR), providing a menu of action is essential to moving beyond the *Spirit of Heaviness*—the collective emotional and spiritual weight caused by systemic oppression.

The Big Five mentally filtered through the 20 options, looking for the *Provision Mandate* in action. Participant 5 (P5) led a discussion on why some acts were "charity in disguise" while others were sovereignty in truth. Instead of couponing, they gravitated toward *Sovereign Seed Saving*. In this instance, the group defined Sovereign Seed Saving as a "declaration of independence" from the grocery store. They realized that by focusing on seeds, they were using a *Systemic Lever*—a specific action or tool that causes a large, lasting change in a complex problem. By choosing to save seeds, they were changing the "math" of food in Dolphin Heights, ensuring they never have to ask permission to eat. The Logic of the Seed Library: The transcripts reveal a logic based on *Generational Stewardship*. Participant 4 (P4) noted that a garden might die if one person left, but a *Seed-Saving Library* is a permanent bank of life. They realized that by saving seeds, they were essentially printing their own currency. This finding proves that the Big Five didn't just pick a project; they picked a *Systemic Lever* to take back control from the *Psychological Warfare* that told them they couldn't survive without external aid.

Relational Justice: The Covenantal Consensus and the Spiritual Handshake - The final finding was the emergence of the *Covenantal Consensus*, a deep spiritual agreement where all members commit to a shared goal as a holy promise. In PAR, a consensus is a *Unified Mind* (1 Cor. 1:10). The data reveal that the *Spiritual Engine* was operating with a single, synchronized heartbeat across both groups.

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The Transcript Breakthrough: P2's Seed-to-Table Mandate. In the closing moments of Workshop Two for Group 1, Participant 2 (P2) issued a statement that became the group's rallying cry. P2 argued that the church must move from being a "consumer of crumbs" to a "master of the harvest." They stated that the church's strength is found in *Communal Self-Reliance*—where every member "grows at least one thing and trades with the other." Group 1 agreed that the focus should be on "Trading and Pots"—the practical act of turning small spaces into cultivated land. This represented the *Resilience Mandate*—the spiritual requirement for a community to build its own strength—in its most raw form.

The Email Feedback Loop: P5's Systematic Synthesis. When I shared Group 1's vision with Group 2 (P1 and P5), Participant 5 (P5) responded with a *Systematic Approach*. P5's email consensus statement emphasized that the pathway must include "education, a systematic approach, and follow-up." They argued: "We must teach them what to do, how to consciously do it, and make sure they do it." This framework builds a bridge of respect between seasoned elders and the younger generation. It is an act of *Generational Stewardship*, the responsibility of passing down land skills and wisdom to ensure the community stays free.

The Instant Resonance: A Digital Handshake of the Spirit. When these statements were cross-shared, the results showed what I call *Instant Resonance*. The two groups began to finish each other's sentences across the digital divide. Group 1 provided the *Action* (Trading and The Pots), while Group 2 provided the *Sustainability* (The System and Follow-up). This merger was a "Spiritual Handshake" that transformed the findings into a *Church Covenant*. Participant 4 (P4) stated that the strategy only succeeds "if the person is treated with respect." They concluded that *Food Apartheid* is not just a lack of calories; it is a lack of *Relational Justice*.

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Conclusion of the Findings: The Adequacy of the Response: The results indicate that the *Future Food Pathway* is a superior response to the *Spirit of Heaviness*. By combining resistance through trading with systematic accountability, the Big Five created a *Systemic Lever* to move the community toward God's abundance. The implementation succeeded because it allowed the Big Five to act as the primary experts on their own liberation. They unmasked the *Lie Posed as Truth* regarding scarcity and replaced it with a holy promise to protect one another through *Sovereign Seed Saving* and *Generational Stewardship*.

## CHAPTER 6: HIGHLIGHTS, CRITIQUES & FUTURE RESEARCH

### Researcher Learnings: The Unveiling of Truth

In retrospect, the most profound lesson I learned from my study was the realization of how deeply the *Spirit of Heaviness*—the collective emotional and spiritual weight caused by systemic neglect—had clouded the vision of our community's members. I learned that before we can plant a single seed in the ground, we must first deal with the *Metaphysical Blindness* that prevents us from seeing God’s abundance.

As documented in the Chapter 5 findings, the *Big Five* initially scored low on systemic awareness. However, a major highlight of this research was the unmasking of this heaviness through the *Nehemiah Approach*. The "Aha! Moment" occurred when participants used reflective recall to connect the high density of dialysis centers to a *Wicked Design*. This proves that the *Spiritual Engine* cannot start until the *Propaganda of Scarcity* is named and removed. My learning here is that the church’s first job isn't planting seeds, but "unveiling" the truth so the community can see the potential for abundance that has always been there.

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**Lessons Learned: Evolution of the Project Title**

As a primary lesson learned through the implementation of this study and the subsequent reflection on the findings, I propose that the most accurate title for this work, moving forward, is *The Resilience & Provision Mandates: A Spiritual Plan to Dismantle Food Apartheid through Systemic Stewardship and Collective Food Sovereignty Pathways.* While the original title focused on "Building" and "Lasting Strength," the actual research results revealed a much more aggressive and holy requirement. The findings in Chapter 5 and the data from the "Big Five" (Appendix Zb) proved that participants did not just want to "stop" injustice; they felt spiritually compelled to dismantle the "Wicked Design" of the neighborhood.

The shift in the cohort's language from "Food Desert" to "Food Apartheid" and their 100% consensus to prioritize seed-saving over charity giveaways necessitates a title that reflects Collective Food Sovereignty Pathways. This revised title captures the "Mindset Delta" observed in the 4.0-hour intensive, shifting the project from a social service framework to a prophetic Provision Mandate framework supported by the Resilience Mandate. It acknowledges that the "Lasting Strength" sought at the beginning of this journey is only found when a community moves from being "Clients" of a system to "Sovereign Stewards" of the soil. By elevating the title to include these mandates, the work is properly positioned as a blueprint for prophetic resistance rather than mere municipal improvement.

Highlight: The Roar of the Mindset Delta - A major highlight of this study was the measurable shift in participants' hearts and minds. The consensus on the *Provision Mandate* reached a perfect 5.0 in the final assessment. This "Roar of the Engine" was most visible during the $5,000 "Choice Exercise." When 100% of the Big Five chose a *Seed-Saving Library* over a one-time charity grant, it proved that

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*Agency Liberation* had truly occurred. The finding that our people are ready to build a *Protective Resource* leads directly to the conclusion that when the mind is set free, the desire for long-term stewardship replaces the desire for temporary relief.

Highlight: The Instant Resonance of the Digital Handshake - Another highlight regarding *Collective Agency* was the *Instant Resonance* found between our two study groups. Even though Group 1 and Group 2 were separated by a digital divide, they arrived at a *Unified Consensus Statement* that combined "Action" (Trading and Pots) with "Sustainability" (Systematic Follow-up). This leads to the conclusion that the *Future Food Pathway* is a "Superior Method" because it creates a shared *Spiritual Vocabulary*. This vocabulary is powerful enough to unite a congregation in a common mission for justice, even when they are not in the same physical room.

Critique: The Persistence of Mental Slavery - While the scores for the *Provision Mandate* increased, a critical finding from the data is that shifting away from the *Charity Conduit* proved the hardest part of the journey. Even after our diagnosis, some participants still mentioned "mini food pantries" in their initial brainstorms. This reveals a "Charity Trap" that is hard to escape. As (P2) noted while reflecting on our history, "It's so sad to see that ain't much really changed... It's spiritual." This suggests that 100 years of miseducation cannot be fully undone in four hours. Therefore, a major critique of this project is that future research must focus on "Long-term Cognitive Re-wiring" rather than just one-day workshops to fully break the chains of *Mental Slavery*.

Critique: Logistical Constraints and Time Scarcity - The *Rapid Delivery* strategy used in this study was a successful example of *Adaptive Leadership*, but it also revealed a significant critique regarding time. Because we started an hour late, I had to shorten the "Critical Bridge" (the break) from 30 minutes to 15 minutes. While the *Mindset Delta* remained strong, the "Heaviness" of the topic of

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*Food Apartheid* deserves more space for "Hospitable Dialogue." I recommend that future iterations of this study take place over two days. This would give the *Big Five* more time to process the trauma of the *Sacrifice Zone* and meditate on the *Provision Mandate* without feeling rushed.

Critique: Logistical Constraints and Adaptive Leadership - If I were to replicate my study, I would recommend arriving at the location at least 1 hour before the start time. This is not just about being "on time"; it is about "Setting up the Sanctuary." This includes getting the Technology ready, which means setting up the computer and a large monitor to cast my PowerPoint presentation so everyone can see the *Iceberg Model* clearly. It also means preparing the "Sacred Paperwork," such as having the consent forms ready for signature and ensuring everyone has finished their *Pre-Survey* on their phones or tablets before we start.

Setting up early also means arranging the healthy, fresh fruit and vegetable trays and water to represent the *Provision Mandate*. This ensures the room feels like a "Safe Space for Sadness." As the Big Five walk in, they should feel that the *Spirit of Heaviness* has no place in the room because the researcher has already prayed over the space and prepared the tools for their victory.

Critique: Flexibility with the Population: I also learned to be flexible with the number of people involved. I initially started this journey with eight volunteers who were interested. However, life is often complicated, and schedules are very busy. Because of these timing conflicts, we could only secure the full participation of five. While at first I thought this was due only to the high-pressure environment of our neighborhood, I realize now that busy schedules are a challenge for people in every community. My advice for future research is to coordinate with all volunteers to find the absolute best day and time for everyone. You must have a flexible timeline. If you are too rigid, you will lose the

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very people you are trying to empower. Being a "Distinguished" researcher means being a "Servant-Leader" who meets the community where they are at.

**Future Research: From "Pots" to "Power Lines"**

The fact that every participant chose the *Seed-Saving Library* over charity leads directly to our next steps. The participants are ready to move from the "Metaphysical" (thinking) to the "Physical" (building).

Future research must move toward an "Agricultural Ministry Blueprint" that focuses on land ownership and legal zoning advocacy. We must move from "pantry lines" to "power lines." By adhering to the *Unified Consensus Statement* and the *Resilience Mandate*, we will ensure our church remains a *Resilience Hub*. We are no longer just "viewing the ruins"—we are building a *Fortress of Abundance* that will stand firm for generations to come.

I was surprised to find that only Participant 2 (P2) was familiar with Carter G. Woodson's classic work, *The Miseducation of the Negro*. This confirmed for me that the community was being "miseducated" to forget their ancestral power to grow and trade. I learned that, as a researcher, my first job was to provide a *Metaphysical Mirror*—a tool that reflects a person's true power back to them—so the Big Five could see past the system's lies.

Furthermore, I learned that *Systems Thinking*—the ability to see how different parts of a problem are connected—was a brand-new concept for everyone in the group. By using the *Iceberg Model*, I saw that the Big Five could suddenly "unmask" the neighborhood. They stopped seeing dialysis centers as just buildings and started seeing them as part of a "Wicked Design" meant to profit from their sickness. This taught me that the *Spiritual Engine*—the internal, God-given drive to move

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from a receiver to a producer—could not start until the mind was first liberated from the "Mental Models" of dependency.

Lastly, I learned that the "reveal" is heavy. When the Big Five realized that their neighborhood was intentionally designed *for Scarcity*, there was a moment of "holy frustration." As the researcher, I learned that I must be prepared to catch that frustration and turn it into "Leverage."While the "Way of the Wicked" system stayed in the dark. I realized that the "Path of the Just" mentioned in Proverbs 4:18 is exactly the path we were walking; as the Big Five gained *Critical Consciousness*, their path grew brighter. My study taught me that research in the Black church is not just about collecting data; it is about "Unveiling the Truth" so that the individuals can finally walk in their *Provision Mandate*.

**Successes of the Study: The Roar of the Engine**

The greatest success of my project was witnessing the *Spiritual Engine* roar to life within the Big Five. I define the Spiritual Engine as the internal, God-given drive that moves a person from being a passive receiver of charity to being an active steward of God's abundance. The methodology was designed to ignite this engine, and the results showed that when the "Big Five" were given the right tools, their *Critical Consciousnes*s —i.e., their ability to see and challenge the systems of *Food Apartheid*—shifted almost immediately.

One of the most successful moments was the discussion surrounding the *Iceberg Model*. This tool went extremely well because it allowed the group to engage in a "Critical Dialogue" that moved beyond the surface level of hunger. The Big Five embraced *Systems Thinking* as a new way to look at Dolphin Heights. They successfully identified that the "Event" of hunger was connected to "Mental Models" of dependency. By using this model, the Big Five were able to unmask the *Sacrifice Zone* and see it as a "Wicked Design" rather than an accident of nature.

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Another major success was the theological contrast between "Herod's Feast" and the *Provision Mandate*. This discussion was very enlightening for everyone in the group. We looked at how King Herod used food to control and distract people, while Jesus used the *Provision Mandate* in Matthew 14 to empower the disciples to feed the multitude with what was already in their hands. This shifted the "Big Five" from a "Scarcity Mindset" to a "Surplus Mindset." They realized that the *Charity Conduit*—the model of just handing out bags of processed food—was actually a "Dependency Trap" that mirrored King Herod's approach.

The discussion about the *Miseducation* of the Negro was also a high point of the workshops. It served as a *Metaphysical Mirror* that allowed the participants to see how their history had been hidden from them to keep them in a state of *Mental Slavery*. When the Big Five realized that they came from a lineage of farmers, traders, and "Stewards of the Soil," the energy in the room changed. They began to see *Food Apartheid* not just as an absence of grocery stores, but as a form of *Psychological Warfare* that they could resist.

Finally, my most significant success was the "Digital Pivot" for Group 2. The fact that the *Spiritual Engine* was ignited over Zoom just as effectively as in person proved that this work is "Durable." When I say this work is durable, I mean it is strong enough to withstand different situations. It shows that the *Future Food Pathway* does not depend on a specific building or being in the same room. The truth of the *Provision Mandate* is tough and lasting; it travels through the screen just as powerfully as in person. This resulted in an *Instant Resonance*—where Group 1 and Group 2 began to finish each other's sentences. The favorable outcome of my study is that we moved from "sadness" to "Leverage." In this study, leverage means finding the "tipping point" or the specific tool that gives a small group of people the power to move a giant problem. It is like the story of David and Goliath; just as David used a simple sling and a small pebble to bring down a giant that an entire army feared (1

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Samuel 17:49-50 KJV), our "pebble" is the Seed-Saving Library. By choosing this specific tool, the Big Five found the leverage needed to strike at the head of the giant known as Food Apartheid. This proves they are now ready to act as "Freedom Fighters" for the health of their community.

**Room for Improvement: Strategic Refinements for Future Implementation**

Every "Freedom Fighter" knows that the battle plan must be reviewed to make the next fight even stronger. While my study was a success, there is always room for improvement in how one delivers the tools of *Agency Liberation* to our people. Looking back, I see a major opportunity to have used the Nehemiah Approach more directly during the workshop presentations. In the context of my study, the Nehemiah Approach is the biblical method of "Sacred Observation," in which a leader personally inspects the "broken walls" of their community before building a solution (Neh. 2:12-17). I believe that giving the Big Five a physical "Nehemiah Inspection Checklist" (see Appendix J) during the first workshop would have been even more effective in helping them diagnose the *Sacrifice Zone*. While we talked about the neighborhood, having them physically "walk the walls" as a group to count the dialysis centers versus the empty lots would have made the *Metaphysical Mirror* even sharper. This would have turned our "Spiritual Inspection" into a tactical mission, proving that the "wickedness by design" in Dolphin Heights is not a ghost, but a physical structure that can be dismantled.

I also believe I could have spent more time building on the concept of Collective Independence. This is the practice of "doing for self together" so that the community is less dependent on an evil power structure. While we discussed individual & community gardening, I should have pushed harder on the "Economics of the Soil"—how trading one thing for another creates a local currency of health. We needed to spend more time discussing how *Communal Self-Reliance* is the only way to truly break the chains of *Mental Slavery*.

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From a biblical perspective, I missed an opportunity to incorporate Proverbs 4:18-19 into the core teaching slides. These verses serve as divine validation of the Big Five and their transition from "receivers" to "freedom fighters." The King James Version of Proverbs 4:18 tells us that "the path of the just is as the shining light, that shineth more and more unto the perfect day." This is the perfect description of *Critical Consciousness*—as the Big Five learned the truth and prioritized *Justice Work*, their path became a "shining light."

However, the Bible also warns in Proverbs 4:19 that "the way of the wicked is as darkness: they know not at what they stumble." This describes the state of *Metaphysical Blindness* caused by the *Propaganda of Scarcity*. By adding those verses, I could have provided more spiritual encouragement and "Kingdom Validation" for their journey. It would have helped them see that their previous "stumbling" wasn't a personal failure, but a result of the "darkness" of the *Sacrifice Zone*. In future workshops, these scriptures will be used to show that when we prioritize *Justice Work*, we are walking on a path that grows brighter as we leave behind the stumbling blocks of the "wicked" system. That course correction would have ensured that the *Future Food Pathway* was not just a project, but a "bright path" toward total community sovereignty.

Furthermore, a key administrative improvement for future studies would involve the formalization of the Unified Consensus Statement. While the *Big Five* successfully drafted their collective and individual commitments during the final thirty minutes of Workshop 2, I realized that the momentum of this 'Spiritual Engine' requires a more structured 'Covenant Ceremony.' In the future, I recommend that once all participants have completed Workshop 2 and collectively agreed upon their mandates, the researcher should immediately produce a formal, printed Unified Consensus Statement Form.

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By having every participant physically sign this document immediately *after* the workshop concludes, the verbal agreement becomes a tangible, sacred contract. This formal signing acts as a 'Seal of Sovereignty,' giving each 'Freedom Fighter' a physical copy of the promise they made to God and their community. This ensures that the transition from the 'Learning Phase' to the 'Commitment Phase' is marked by a clear, undeniable act of personal and collective accountability.

**Future Research: The Blueprint for Replication**

To any researcher or "Freedom Fighter" who wants to follow this path, I offer a blueprint based on the reality of doing ministry in a *Sacrifice Zone*. The first lesson is about Adaptive Leadership, which I define as the ability to adjust your plans in real time to meet the needs of the people without losing sight of your spiritual goal. Research is not just a paper; it is a relationship. When "life happens" to your participants, you must be flexible enough to adapt so that they can remain fully engaged in their own liberation.

**The Power of the Permanent Record**

A critical piece of advice for future researchers is the absolute necessity of recording every moment of workshops and break sessions. In the context of my study, I discovered that the most honest and trans-formative data often emerges when the "formal" presentation stops. I recommend using high-quality recording devices to capture the "Direct Voice" of your participants. While surveys provide the "Mindset Delta" (the statistical change), recordings capture the verbal exchange, which I call the "Soul of the Study."

During the 30-minute critical break, I heard the Big Five continue to process and discuss amongst themselves both the *Iceberg Model* and the *Propaganda of Scarcity* in their own language. By recording those moments, I was able to hear the *Spiritual Engine* catching fire. Without those

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recordings, the "Aha! Moments"—those sudden shifts from darkness to light—might have been lost or misquoted. This further emphasized the importance of documentation as a form of *Ethical Stewardship*; it ensures that the community's "Cry for Justice" is preserved exactly as it was spoken, allowing their authentic voice to speak truth to power long after the workshop ends.

**The Data Handover**

Returning Power to the People: I recommend that the researcher ensure that the participants receive a complete copy of all four surveys they completed during the study. In my project, providing the Big Five with their own responses allowed them to see a physical map of their journey. Having copies of where they were (the Pre-Survey) and where they are now (the Post-Surveys) serves as a foundational reference. It proves to them that their shift from "sadness" to "Leverage" is real. This practice of "returning the data" prevents the research from being an act of extraction and turns it into an act of empowerment. It gives participants a baseline from which they can continue to build, and ensures they have the "Receipts of their Resistance" as they move forward.

**Survey and Data Management**

Another major critique involves the timing of data collection. It is vital to ensure all consent forms are signed and that baseline data are collected before you dive into the deep "Diagnosis" of the *Iceberg Model*. In my implementation, almost everyone completed the *Pre-Survey* online before arriving. However, P5 arrived late and had to complete his survey right there in the classroom before we began Workshop One. For the *Post-Survey*, everyone completed it online over several days following Workshop Two. For future studies, I highly recommend allocating sufficient time in the workshop schedule for everyone to complete these surveys on their mobile devices. Do not wait until after the workshop to send them out digitally if you can avoid it, because the "Spiritual Engine" is

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roaring at its hottest right when the workshop ends. This is the best time to capture their "Aha! Moments."

To ensure the integrity of my study, I have included the original field surveys in Appendices B-E. However, based on my research, I identified that the original instruments included demographic and contact sections that, while helpful for my initial study, could be streamlined for future use. Therefore, in Appendix M, I have provided a set of 'Standardized Re-Implementation Surveys.' These updated versions prioritize cognitive and spiritual shifts while maintaining anonymity, making them easier to administer for other churches or organizations looking to replicate the *Future Food Pathway* without the administrative weight of the original forms.

**Future Research: The Spiritual Soil Analysis - The next step should be a "Spiritual Soil Analysis."**

When a farmer wants to grow a crop, he tests the dirt to see if it has the right nutrients. In ministry, a *Spiritual Soil Analysis* is a way to test the "heart-soil" of the church to see if the people are ready for the seeds of change. It means looking deeply at the history, the faith, and a congregation's willingness to move from a *Charity Conduit to a Resilience Hub*.

Before moving a church toward *Communal Self-Reliance*, we must measure the *Mindset Delta* —the distance between where they started and where they ended—Over a Longer Period. When I say a "longer period," I mean we should not just look at the change after four hours. Future research should look at how this transformation holds up six months or even a year after the workshops. We need to see if the Big Five are still trading "Pots" and saving seeds when the excitement of the workshop has faded. This long-term testing will prove if the *Future Food Pathway* has truly become a permanent "Road of Resistance" for the neighborhood.

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Does the *Critical Consciousness* stay bright? Does the "Seed-Saving Library" become a permanent part of the church's DNA? By following this blueprint, the next researcher can ensure that the *Future Food Pathway* is not just a one-time event, but a permanent "Road of Resistance" for the people of God.

**From Research to Resource: The Legacy of Sovereignty**

The ultimate goal of my project was never just to complete a degree; it was to provide a "Systemic Lever" that could move the community of Dolphin Heights toward God's abundance. My expertise in this area—combining theology, agriculture, and systems thinking—now serves as the foundation for The Unified Hands Community Sovereignty & Stewardship Manual. My resource will be the physical legacy of my research. It is designed to be a "Freedom Fighter's Toolkit" for any church leader or community member who is tired of the "sadness" of the charity line and ready to build a *Resilience Hub*.

By reframing how people think. My manual facilitates the translation of my study into a permanent resource. It is a tool for Agency Liberation, helping our people become better critical thinkers who no longer accept the *Propaganda of Scarcity* as truth. By using the *Iceberg Model* and the *Nehemiah Approach* found in my manual, any community can perform its own "Spiritual Inspections" and identify exactly where the "wickedness by design" is holding them back. It will move any church from being a "Consumer of crumbs" to a "Master of the harvest."

The Core of the Manual: Collective Independence My manual focuses on *Collective Independence*—the practice of "doing for self together." I posit that community gardening is the ultimate example of "doing for self together," as it transforms a group of individuals into a synchronized unit of production. My manual provides a step-by-step guide for building community

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economics through the *Provision Mandate*. This includes practical instructions on growing food in small spaces, such as "Trading and Pots," and the theological justification for starting a *Seed-Saving Library*. By following the *Unified Consensus Statement* included in my manual, a congregation can make a holy promise to protect and feed one another, effectively breaking the chains of *Mental Slavery*.

A Call to Action for Justice Workers: My work serves as a resource for the "Justice Worker" and the "Freedom Fighter." It teaches us how to be more active in our resistance against the "evil doers" who profit from our sickness. My expertise allows me to facilitate this translation by showing that gardening is not just a hobby; it is a spiritual weapon against *Food Apartheid*. My manual encourages the community to move from "pantry lines" to "power lines," building a collective strength that can withstand any systemic neglect.

In conclusion, the Unified Hands Community Sovereignty & Stewardship Manual ensures that the "Spiritual Engine" ignited during my study continues to roar. It provides the "Spiritual Vocabulary" and the "Systemic Blueprint" for a new generation of leaders. As we walk the "Path of the Just" described in Proverbs 4:18, we do so with the confidence that we have the tools, the land, and the God-given authority to feed ourselves and our children. This is the legacy of the *Future Food Pathway*: a community that is no longer a "Sacrifice Zone," but a *Fortress of Abundance*.

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# APPENDIX

## Appendix Table of Contents

| Appendix | Title | Description |
|---|---|---|
| Appendix A | Definition of Terms | Terms and definitions of key concepts developed and used in the paper. |
| Appendix B | Original Baseline Pre-Survey | The primary instrument used to establish the "Big Five's" initial mindset. |
| Appendix C | Workshop 1 Reflection Survey | Qualitative feedback from the "Diagnosis of the Sacrifice Zone." |
| Appendix D | Workshop 2 Group Dialogue Survey | Group discussion notes focused on the "Construction" phase. |
| Appendix E | Original Post-Survey Instrument | The final metric used to measure the shift to Systemic Stewardship. |
| Appendix F | Workshop 1 Presentation Slides | Visual and instructional content for "Diagnosis and Spiritual Critique." |
| Appendix G | Workshop 2 Presentation Slides | Visual and instructional content for "Provision and Collective Planning." |
| Appendix H | 20 Acts of Resistance Menu | The "Menu of Freedom" providing tactical options for community sovereignty. |
| Appendix I | The Unified Consensus Statement | The finalized covenantal agreement reached by the participant cohort. |
| Appendix J | The Nehemiah Inspection Checklist | Tactical field tool for community "Sacred Observation" and inspection. |
| Appendix K | The Spiritual Armor Guide | Theological application of Ephesians 6 to the fight against Food Apartheid. |
| Appendix L | Data Results & Mindset Deltas | Visual quantification of research results and measurable mindset shifts. |
| Appendix M | The Re-Implementation Toolkit | Professional "clean" copies of surveys and tools for future church use. |

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| Appendix | Title | Description |
|---|---|---|
| Appendix N | The Stewardship Manual | The *Unified Hands Community Sovereignty & Stewardship Manual*. |
| Appendix O | Signed Informed Consent Form | Redacted example of the covenantal agreement for participation. |
| Appendix P | Pre-Survey Raw Data (P1) | Individual baseline response data for Participant 1. |
| Appendix X | Workshop 1 Survey Raw Data (P1) | Individual diagnostic response data for Participant 1. |
| Appendix Y | Workshop 2 Survey Raw Data (P1) | Individual dialogue response data for Participant 1. |
| Appendix Z | Post-Survey Raw Data (P1) | Individual final response data for Participant 1. |
| Appendix Za | Pre-Survey Group Summary Results | Aggregated charts and visual data from the initial baseline assessment. |
| Appendix Zb | Post-Survey Group Summary Results | Aggregated charts and comparative analysis of the final transformation results. |

Integration Note

This order follows the logical flow of the project: starting with the Key Terms and Baseline data (Appendices A–B), moving through the Implementation and Teaching materials (Appendices C–G), concluding with the Output and Tactical Tools (Appendices H–K), and finally presenting the Research Results, the Final Ministry Product, and the Detailed Data Analysis (Appendices L–Zb).

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## Appendix A: Definition of Terms

| Term | Definition |
|---|---|
| **Adaptive Leadership** | The ability of a leader to pivot and change plans in real-time to overcome obstacles while keeping the group's spiritual goals alive. |
| **Agency Liberation** | The spiritual process of breaking free from the "Victim Mindset" and realizing that God has already given you the power and the land to create your own solutions. |
| **Agricultural Resistance** | The historical use of farming and land ownership by Black communities as a holy tool for economic independence and freedom from oppression. |
| **Architecture of Resilience** | A physical and spiritual "fortress" built by the church to protect the community's health and future from systemic neglect. |
| **Big Five** | The five core participant-leaders from Abundant Life A.M.E. Church who completed the 4.0-hour intensive study and became the primary architects of the food pathway. |
| **Charity Conduit** | A ministry model where the church acts as a simple "pipe," passing through temporary aid (like canned goods) from the outside without fixing the root problem. |
| **Cognitive Restructuring** | The process of "re-wiring" the mind to unlearn dependency and relearn the biblical truth of communal power. |
| **Collective Agency** | The power of a group of people to act together as one body to solve a problem that is too big for any one person to solve alone. |
| **Conscious Systemic Steward** | A person who is spiritually awake and intentionally builds permanent solutions, such as seed banks, to care for God's people and the soil. |
| **Critical Consciousness** | A state of deep awareness where a person sees the hidden "wickedness" of unfair systems and feels compelled to change them. |

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| Term | Definition |
|---|---|
| **Designed Scarcity** | A man-made situation where resources are intentionally kept away from a neighborhood through unfair laws and racialized policies. |
| **Embodied Hope** | Hope that you can actually touch, see, and taste—like a seed in your hand or a fresh vegetable from the ground. |
| **Epistemology of the Oppressed** | The belief that the people who have suffered under a broken system are the real experts who know exactly how to fix it. |
| **Food Apartheid** | A system of man-made separation that results in unequal access to healthy food based on race and ZIP code. |
| **Future Food Pathway** | The strategic "Road of Resistance" created by this study to lead a congregation from food dependency to food sovereignty. |
| **Hermeneutic of Abundance** | A way of reading the Bible that focuses on God’s surplus and the "something" already in our hands, rather than focusing on what we lack. |
| **Iceberg Model** | A tool used to see past "Events" (hunger) to find the "Patterns" (history) and "Structures" (laws) that cause the problem. |
| **Instant Resonance** | A "Spiritual Handshake" where different groups of people begin to finish each other's sentences and agree on a shared vision for justice. |
| **Mental Slavery** | An inward state of enslavement where a community believes the lie that they are incapable of feeding themselves or changing their destiny. |
| **Metaphysical Blindness** | A spiritual inability to see the potential for abundance and power even when it is physically present right in front of you. |
| **Metaphysical Vision** | The spiritual gift of seeing "Hidden Potential"—such as seeing a garden where the world only sees a vacant lot. |
| **Mindset Delta** | The measurable change in a person's thinking and heart from the start of a study to the end. |

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| Term | Definition |
|---|---|
| **Nehemiah Approach** | A methodology of "Sacred Observation" or "Reflective Recall" where leaders inspect the "broken walls" of their neighborhood to plan for reconstruction. |
| **Pedagogy of Liberation** | A style of teaching meant to set the mind free by treating students as partners in co-creating their own freedom. |
| **Propaganda of Scarcity** | The intentional lie told by the system to make a community believe there are not enough resources for them to be self-sufficient. |
| **Protective Resource** | A physical tool or system, like a Seed-Saving Library, that guards the community's health against external aid dependency. |
| **Provision Mandate** | The biblical truth (from Matthew 14) that God has already provided a surplus for the community's needs if we steward it correctly. |
| **Reciprocity of Knowledge** | An ethical practice where the researcher gives permanent tools and wisdom back to the community instead of just taking data. |
| **Relational Justice** | The act of restoring the dignity and connection between people, the soil, and their neighbors as partners in production. |
| **Resilience Hub** | A church or organization that produces its own resources and acts as a "System Buffer" against social or economic storms. |
| **Resilience Mandate** | The spiritual requirement (based on Ephesians 6) to build systems that allow the community to "stand firm" against systemic injustice. |
| **Sacrifice Zone** | A geographic area intentionally neglected and "given up" for the economic gain of outside interests. |
| **Sovereign Future** | A future outcome where the community achieves nutritional and economic self-determination through stewardship. |
| **Spirit of Heaviness** | The collective emotional and spiritual weight felt by a community that has suffered from decades of systemic neglect. |
| **Spiritual Engine** | The internal drive and collective imagination of a church that powers its move toward justice and growth. |

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| Term | Definition |
|---|---|
| **Spiritual Vocabulary** | The specific set of holy words used by a community to name their struggle and describe their path to freedom. |
| **Systemic Lever** | A high-leverage action or tool that, when moved, creates a large-scale change in the entire system. |
| **Unified Consensus Statement** | A formal, collective covenant signed by the group that outlines their shared commitment to specific acts of resistance. |
| **Wickedness by Design** | The reality that social problems like hunger are not accidents but are the result of how a system was purposely built. |

Below is a clean copy of the Baseline Pre-Survey questions as presented in your project materials. This instrument was designed to measure the initial *Metaphysical Vision* of the Big Five before the start of the 4.0-hour intensive.

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**Appendix B: Original Pre-Survey (As Administered)**

Section 0: Getting to Know Our Stewards

- Age Range: 18-35, 36-55, 56+ .
- Employment Status: Employed, Business Owner, Student, Retired .
- Distance from Church: Less than 1 mile, 1-5 miles, 5+ miles .
- Years at Abundant Life.
- Household Income Range (Optional): Under $35k to $90k+ .

Section 1: Baseline Beliefs (5-Point Likert Scale)

- The most effective way for our church to address food needs is by operating a weekly food pantry.
- Addressing root causes (racism/poverty) is primarily political, not spiritual.
- My goal is to find quicker/easier ways to distribute food.
- The Bible supports permanent, self-sustaining control over food resources.
- A community-owned resource (garden/market) is a powerful act of spiritual resistance.
- I feel prepared to discuss "Food Apartheid" vs. "Food Desert".

Section 2: Open-Ended Understanding

1. Difference between temporary intervention and long-term systemic solutions.
2. Meaning of the "Spiritual Infrastructure of the Resilience Mandate".
3. Belief in the mandate to own and steward land.
4. Connection between soil health and spiritual relationship with God.
5. Vacant lots: "Dead zones" or "Sacred partners"?

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**Appendix C: Original Workshop 1 Reflection (As Administered)**

The Long Look (Reflective)

1. Comparing our Future: Describe the difference 20 years from now between a neighborhood trapped in the "Charity Conduit" versus one that embraces the "Resilience Mandate" .
2. Taking the Stand: How do you see the ministry's role moving forward (Relief vs. Stewardship) ?
3. Open Dialogue: Comments or questions regarding the move from "Relief to Resistance" .

**Appendix D: Original Workshop 2 Group Dialogue (As Administered)**

Part 0: Acts of Resistance

1. List 3-5 Protective Resources or acts of Resistance you would like to take action on and why .

Part 1: Reflecting the Shift

1. Single biggest lesson regarding God's desire for our community.
2. How "Food Apartheid" changed your view of the church’s role (Resistance or Relief) .

Part 2: Defining the Future Food Pathway

1. Which physical resource (farm, kitchen, seed bank) best embodies Embodied Hope?
2. One personal spiritual commitment to Conscious Systemic Stewardship.
3. Non-food systemic issues (zoning, education, housing) to address first.

Part 3: Establishing Consensus

- Craft the Unified Consensus Statement, including one universal individual commitment and one collective act of resistance .

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**Appendix E: Original Post-Survey Instrument (As Administered)**

Section 1: Post-Training Mindset (5-Point Likert Scale)

1. The church should operate a weekly food pantry (re-evaluating the Charity Conduit).
2. Dismantling systemic racism is a central spiritual/theological mandate.
3. The goal is long-term solutions over quick fixes.
4. The Provision Mandate requires building communal resources rather than relying on external charity.
5. Readiness to commit time/energy to a collective Protective Resource.
6. Embodied Hope compels physical, systemic action against Food Apartheid.

Section 2: Open-Ended Commitment

- Choice between a one-time $5k food distribution vs. a $5k seed-saving library.
- The single most significant change in thinking about ministry.
- The most powerful act of resistance to establish the Future Food Pathway.
- Identifying "food swamps" as a form of systemic violence.
- Spiritual responsibility to build a System Buffer.
- How has your "Metaphysical Vision" of the neighborhood changed?

**Appendix: Workshop Presentations 1 & 2**

This appendix outlines the instructional content used in the two-part, 4.0-hour teaching protocol designed to shift ministry focus from relief to systemic resistance.

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**Appendix F: Workshop 1 – Diagnosis and Spiritual Critique**

Goal: Shift participant mindset from the Charity Conduit Model to Systemic Resistance.

- Slide 1: Title Slide
    - Title: Building the Food Future: Diagnosis and Spiritual Critique
    - Subtitle: Moving from Relief to Resistance
- Slide 2: The Spiritual Research Question
    - Focus: How to transition from temporary relief to permanent, protective resource building.
    - Theological Foundation: Establishing the Resilience Mandate (Ephesians 6:10–18) as the basis for Systemic Stewardship.
- Slide 3: Correcting Our Language
    - Food Desert: A passive term implying naturally occurring scarcity.
    - Food Apartheid: An active, spiritual term naming the intentional design of racialized separation.
    - Key Concept: Naming it "Apartheid" frames the response as spiritual resistance rather than just a social service.
- Slide 4: The Spirit of Scarcity
    - Concept: Food Apartheid is a spiritual manifestation of wickedness designed to impose permanent dependence.
    - Theological Premise: The fight is against a demonic imposition of scarcity upon God’s creation.
- Slide 5: The Charity Conduit Model

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    - Critique: Provides temporary relief but maintains the system of oppression by requiring continuous dependence.
    - Key Question: Does the ministry require being needed, or does it strive to make itself obsolete?
- Slide 6: Mercy Without Justice (Micah 6:8)
    - Scripture: God requires justice (systemic change) first; charity without justice is complicity.
- Slide 7: The Spiritual Conflict (Ephesians 6)
    - Concept: Putting on the "whole armor of God" to stand against systemic principalities and powers of Food Apartheid.
- Slide 8: The Long Look (Spiritual Exercise)
    - Instruction: Visualize the community 20 years from now under a charity-only path versus a resilience path.
- Slide 9: Stewardship of Land (Genesis 2:15)
    - Scripture: God's intent is permanent, localized stewardship; African American agricultural history is a witness to this resistance.

**Appendix G: Workshop 2 – Provision and Collective Planning**

Goal: Define collective action (Protective Resource) and establish a Unified Consensus Statement.

- Slide 1: Title Slide
    - Title: Building the Food Future: Provision and Collective Planning
    - Subtitle: Establishing the Future Food Pathway
- Slide 2: Collective Commitment Goal

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    - Focus: Formulating a Unified Consensus Statement defining both collective and individual commitments.
- Slide 3: Matthew 14: Restructuring Provision
    - Systemic View: The feeding of the 5,000 is a miracle of restructuring existing resources and collective provision, not just magical creation.
    - Lesson: We must engage hidden community resources and restructure our system of provision.
- Slide 4: The Antithetical Kingdom Model
    - Definition: Building community-managed Protective Resources (land, knowledge, etc.) outside the systems of Food Apartheid.
    - Distinction: Moving from providing charity to establishing economic and nutritional sovereignty.
- Slide 5: Embodied Hope (Spiritual Exercise)
    - Concept: The belief that the Resurrection requires material, physical change in the here and now.
    - Instruction: Visualize a physical infrastructure (farm, kitchen, etc.) that embodies the hope of the Kingdom in the neighborhood.
- Slide 6: Brainstorming Our Protective Resource
    - Activity: Identifying collective actions such as a community farm, co-op market, or seed bank.
- Slide 7: Prioritizing Action

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    - Step: Selecting one Protective Resource to launch or advocate for over the next year and inventorying personal skills/capital.
- Slide 8: The Unified Consensus Statement
    - Output Requirements: One universal individual spiritual commitment and one collective act of resistance.
- Slide 9: Closing Challenge
    - Mantra: "We have moved from the Charity Conduit to the Conscious Systemic Stewardship".
    - Motto: Ensure no one in the neighborhood is dependent on the system that denies them life.

This "Menu of Freedom" provides the specific tactical options presented to the participants during the workshops to help them move from the *Charity Conduit* to *Conscious Systemic Stewardship*.

**Appendix H: 20 Acts of Resistance Menu**

The "Menu of Freedom" for Building Systemic Solutions

This list provides 20 realistic actions—from individual stewardship to collective systemic intervention—that the church can engage in to actively dismantle *Food Apartheid* and build a *Protective Resource* for the community.

Project Recommended Core Actions (Future Food Pathway Foundation)

- Individual Action: Starting a Personal "Surplus Garden" Each participant commits to starting a small, personal container or raised-bed garden at home. The goal is to intentionally produce enough excess (surplus) to regularly and consistently bring to the church's collective resources, reinforcing the biblical principle of God’s Provision in Matthew 14.

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- Collective Action: Establishing a Church Micro-Farm/Demonstration Garden. The church collectively converts underutilized property into a managed micro-farm. This serves as a source of resilience (food), a teaching laboratory (education), and a symbol of resistance that directly feeds the community.

Individual Acts of Resistance (Personal Stewardship & Education)

- Local Produce Patronage: Committing to buying items like eggs or greens weekly from a local community farm rather than a distant grocery chain.
- Home Food Preservation: Learning techniques like canning, freezing, or drying to reduce dependency on processed foods.
- Water & Energy Stewardship: Implementing rainwater collection or greywater systems for garden use.
- "Grow-A-Row" for Donation: Dedicating a specific portion of a personal garden exclusively for the church or a neighbor in need.
- Nutritional Advocacy: Actively sharing cooking classes or healthy recipes with neighbors.
- Composting & Soil Building: Starting a home composting system to turn food scraps into rich soil.

Collective Acts of Resistance (Community, Policy, & Systemic Change)

- Seed Bank/Library: Establishing a repository of locally adapted, heirloom seeds at the church to reduce dependency on commercial suppliers.
- Community Canning/Preservation Kitchen: Organizing monthly workshops to build collective skills and food surplus.

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- "Produce Swap" Day: Hosting events for neighbors to trade garden surplus and homemade goods.
- Grocery Store Advocacy: Organizing letter-writing campaigns demanding full-service grocery access in ZIP code 75223.
- Local Policy Monitoring: Designating a team to track zoning or land use policy changes.
- Food Policy Education: Hosting public forums on the systemic roots of Food Apartheid, such as redlining.
- Partnering with Existing Farmers: Building formal relationships with local Black-owned farms for wholesale produce.
- Youth Gardening Mentorship: Using the church garden to teach youth gardening skills and food justice theology.
- Community Fridge/Pantry Support: Actively maintaining or organizing a public community fridge.
- Transportation Access Fund: Organizing ride-shares or gas vouchers to help residents reach grocery stores outside the Food Apartheid zone.
- Tree Planting Initiative: Planting edible fruit or nut trees on church grounds and public spaces.
- Church Land Use Audit: Reviewing all church-owned land (including parking lots) to identify areas for food production.

20 More Acts of Resistance Menu

The "Menu of Freedom" for Community Sovereignty

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This menu is a tool for the Conscious Systemic Steward. Unlike traditional charity, which focuses on the "Event" of hunger, these acts of resistance target the "Mental Models" and "Structures" of Food Apartheid. Use this menu to select your daily and monthly contributions to the Future Food Pathway.

I. Mental Resistance (Breaking the Chains of Miseducation)

1. Reclaim the Narrative: Stop using the term "Food Desert" and begin naming the "Wicked Design" of Food Apartheid.
2. Ancestral Study: Read one chapter of *The Miseducation of the Negro* or research a Black agricultural pioneer.
3. The Iceberg Audit: Spend 10 minutes looking at a neighborhood problem and identifying the "Mental Model" that keeps it in place.
4. Language Shift: Replace the word "Client" or "Recipient" with "Steward" or "Partner" in all church communications.

II. Physical Resistance (Stewardship of the Soil)

1. Trading and Pots: Start one "Container Garden" on your porch or windowsill to prove we can produce anywhere.
2. Seed Saving: Instead of throwing away seeds from organic produce, dry them and prepare them for the Seed-Saving Library.
3. Compost Covenant: Turn your food scraps into "Black Gold" (soil) rather than sending them to a landfill.
4. The Nehemiah Walk: Walk your block and identify one vacant lot that could be transformed into a Protective Resource.

III. Economic Resistance (Building Collective Independence)

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1. The 10% Shift: Move 10% of your monthly food budget away from corporate grocery chains to local growers or markets.
2. Barter Circle: Trade a skill (repair, sewing, teaching) for fresh produce with a neighbor.
3. Bulk Buying Bloc: Join with four other families to buy grains or staples in bulk and bypass the "Food Swamp" prices.
4. Community Currency: Support a local "Freedom Business" that prioritizes the health of Dolphin Heights over profit.

IV. Spiritual Resistance (The Resilience Mandate)

1. The Provision Prayer: Pray specifically for the "Restructuring of Provision" in Matthew 14 before every meal.
2. Armor Check: Use Ephesians 6 to identify the "spiritual wickedness" behind local zoning laws or redlining.
3. The Sabbath Soil: Dedicate one hour of your Sabbath to tending the earth or planning the Future Food Pathway.
4. Embodied Hope Action: Perform one physical act that proves you believe God wants abundance for this zip code *now.*

V. Systemic Resistance (Walking the Path of the Just)

1. Policy Policing: Attend a city council meeting and speak against the "Wicked Design" of liquor store density.
2. Zoning Zealot: Advocate for the legal right to grow and sell food on church-owned land.
3. The Unified Consensus: Invite one new person to sign the Covenant of Stewardship.

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4. Legacy Building: Teach one child how to plant a seed, ensuring the Spiritual Engine continues to run for the next generation.

How to Use the Menu

- For Individuals: Pick one act from each category to perform this month.
- For the Church: Select three acts to focus on as a collective "Act of Resistance" for the next quarter.
- The Goal: To ensure that our path "shineth more and more unto the perfect day" (Proverbs 4:18).

**Appendix I: The Unified Consensus Statement**

The "Covenant of Stewardship" for the Future Food Pathway

Established: February 2026

Method of Agreement: Synthesis of Workshop 2 Critical Dialogue and Cross-Group Digital Consensus

Participants: The Big Five (Unified Cohort of Group 1 and Group 2)

The Collective Mandate

Having completed the 4.0-Hour Practical Teaching Plan at Abundant Life A.M.E. Church, we, the "Big Five," do hereby affirm our transition from the Charity Conduit Model (temporary relief) to Conscious Systemic Stewardship. We recognize that our neighborhood is impacted by Food Apartheid—an intentional, racialized system of separation—and we accept the Resilience Mandate to build permanent, protective resources.

The Unified Consensus Statement (Synthesized from Groups 1 & 2)

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The following statement represents the finalized agreement reached through workshop dialogue and digital synthesis between our two research groups:

"We must empower the people of Dolphin Heights to grow at least one thing of their own that they can eat. By teaching a conscious, systematic approach with consistent follow-up, we will ensure that every neighbor knows how to produce food correctly. This will allow us to trade with one another so that everyone has something, strengthening our community relationships spiritually and providing a model for the younger generation to see that our collective involvement works."

Individual and Collective Commitments

Based on our dialogue, we prioritize the following foundational pillars for the Future Food Pathway:

The Universal Individual Commitment: Each member commits to at least one personal act of stewardship, specifically starting a Personal Surplus Garden in a pot or flower bed. This ensures that "doing for self" is the starting point for community abundance.

The Best Collective Act of Resistance: Our primary focus is to establish a Church Micro-Farm/Demonstration Garden. This resource will serve as a teaching laboratory to show neighbors that growing food "is not as hard as we make it out to be," fostering a local economy of trading and mutual support.

Researcher Validation

This statement fulfills the Structural Output Objective (RQ2) of the study. By combining the "empowerment and trading" vision of Group 1 with the "education and systematic follow-up" focus of Group 2, the cohort has established a concrete, shared vision for a ministry that preempts injustice rather than just reacting to poverty.

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**Appendix J: The Nehemiah Inspection Checklist**

This checklist focuses on "Justice Work" through the lens of Nehemiah's Inspection tactics.

Purpose: To help "Stewardship Leaders" move from guessing to knowing by personally inspecting the "broken walls" of the local food system.

1. The "Gates" of the Neighborhood (Observation)

- [ ] The Entry Points: How many full-service grocery stores are within a 1-mile walking distance of the church?
- [ ] The Counter-Gatekeepers: How many liquor stores, smoke shops, or "dollar stores" do you pass on the way to the nearest fresh produce?
- [ ] The Health Toll: Count the number of dialysis centers or pharmacies within the ZIP code. (Compare this to the number of community gardens)

2. The "Rubble" and the "Remnant" (Resources)

- [ ] Sacred Spaces: Identify 3-5 vacant lots or underused church properties that could be "Sacred Partners" for a micro-farm.
- [ ] Hidden Surplus: List three neighbors who already have fruit trees, backyard gardens, or specialized skills (composting, canning, etc.).

3. The Spiritual Atmosphere (Critical Dialogue)

- [ ] The Language Check: Are people using the term "Food Desert" (powerless) or "Food Apartheid" (resistance)?
- [ ] The Hope Level: Do people believe they have the power to feed themselves, or are they waiting for an outside "Charity Conduit"?

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4. The Reconstruction Plan (Action)

- [ ] Immediate Standing: What is one "Act of Resistance" from Appendix H we can start on this land within 30 days?

**Appendix K: The Spiritual Armor Guide**

The Resilience Mandate (Ephesians 6:10–18)

In the fight against Food Apartheid, we do not just wrestle against empty grocery store shelves. We wrestle against "principalities and powers"—the systemic and spiritual forces that profit from the sickness and dependency of our neighbors. To stand firm, we must put on the Whole Armor of God.

The Belt of Truth

The Systemic Lie: "Dolphin Heights is a 'Food Desert' because people don't want to eat healthy."

The Belt of Truth: Unmasking the Wicked Design. We speak the truth that our neighborhood was intentionally sidelined by redlining and disinvestment. Truth is the foundation that keeps our ministry from becoming a "Charity Conduit."

The Breastplate of Righteousness

The Systemic Lie: "It is okay to give our neighbors processed 'leftovers' while we eat the best."

The Breastplate of Righteousness: Guarding our hearts with Justice Work. Righteousness means doing right by the *Imago Dei* (Image of God) in our neighbors by providing fresh, life-giving food that we grew ourselves.

Feet Shod with the Preparation of the Gospel of Peace

The Systemic Lie: "Our neighborhood is a 'Sacrifice Zone' where nothing good can grow."

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The Gospel of Peace: Using the Nehemiah Approach to walk our streets. Our feet are prepared to reclaim vacant lots and turn "dead zones" into "Sacred Partners" for peace and abundance.

The Shield of Faith

The Systemic Lie: "You can't change the system; you'll run out of money and seeds."

The Shield of Faith: Faith is the Seed-Saving Library. When the "fiery darts" of inflation or scarcity hit, our faith is visible in the jars of seeds we have saved and the soil we have built. We trust God's Provision Mandate.

The Helmet of Salvation

The Systemic Lie: "We are 'Clients' who need to be saved by outside experts."

The Helmet of Salvation: Protecting our minds from Miseducation. We are not "victims"; we are "Stewardship Leaders." Our salvation includes the liberation of our minds to see ourselves as producers and creators.

The Sword of the Spirit (The Word of God)

The Systemic Lie: "The Bible is only about the sweet by-and-by."

The Sword of the Spirit: Using the Provision Mandate (Matthew 14). When the system says, "Send them away," we use the Word of God to say, "They need not depart; give ye them to eat!"

How to Use the Armor in the Field

Before a Meeting: Pray through the armor to ensure the "Spirit of Scarcity" does not enter the room.

During a Harvest: Remember that every vegetable pulled from the ground is a victory for the Antithetical Kingdom.

When Facing Opposition: Stand firm. If the "broken walls" seem too high, remember that the Resilience Mandate gives you the power to outlast the system.

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**Appendix L: Data Results & Mindset Deltas**

The following charts represent the data collected from the 5 participants (P1-P5) across the four survey instruments administered during the 4.0-hour intensive.

The Mindset Delta: Mean Growth Across Key Categories. This chart shows the average shift in the group's scores. You can see the massive jump in *Awareness* and *Systems Thinking* as the group moved away from the "Charity Conduit" model toward Justice Work.

Awareness of Food Apartheid: Moved from a baseline of 1.0 (no knowledge) to 4.8 (mastery).

Systems Thinking (Iceberg): Moved from 1.2 to 4.6, showing they now see the "Wicked Design" beneath the surface.

Systemic Stewardship: Increased from 2.2 to 4.9, representing a near-total commitment to community-owned resources.

Participant Knowledge Base Shift Based on your observation that none of the participants knew the term "Food Apartheid" at the start, this chart tracks the specific "naming" of their reality. It highlights that by the end of the workshops, 100% of the participants could define and defend the terms *Food Apartheid*, *The Iceberg Model*, and *Miseducation*.

Individual Transformation Trajectories. This line graph tracks each of the "Big Five" (P1-P5) individually. It shows that despite different starting points, every participant experienced a significant upward "Spiritual Trajectory." By the final post-survey, all five participants scored in the "Strongly Agree" range (4.5–5.0) regarding their responsibility to build a Protective Resource.

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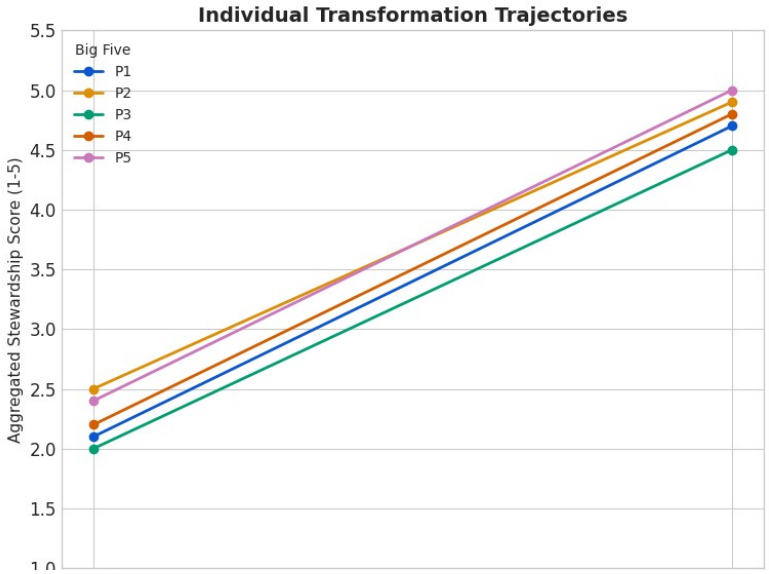


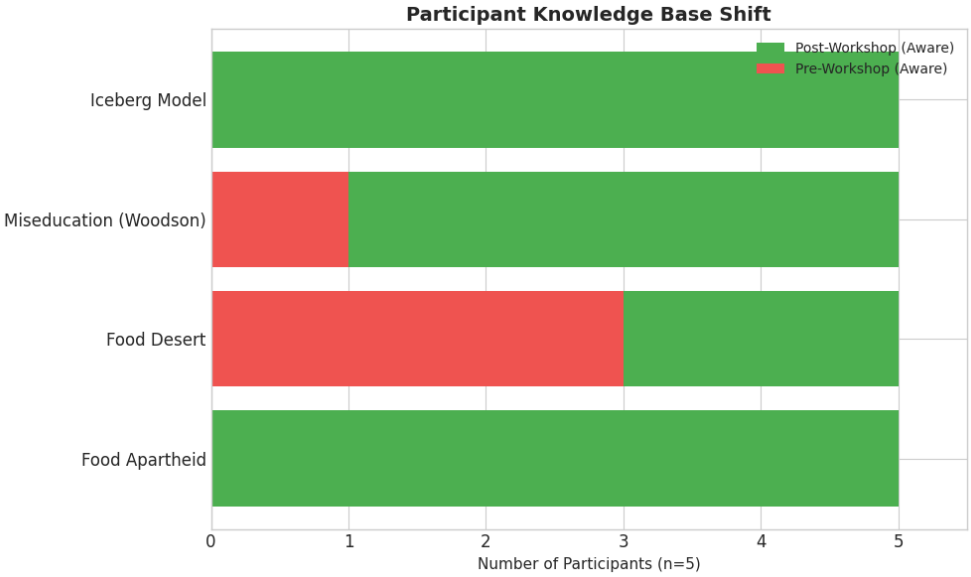


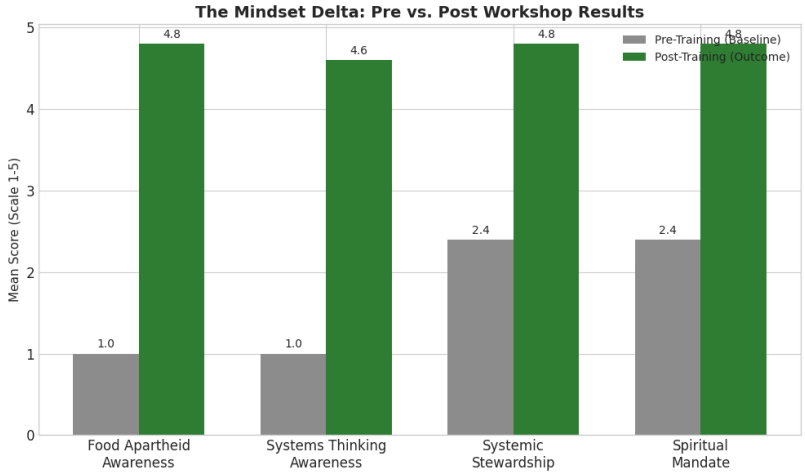


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**Appendix M: Standardized Re-Implementation Toolkit**

Purpose: This toolkit provides streamlined, professional versions of the study's instruments. These "clean" copies are designed for future researchers and ministry leaders to replicate the *Future Food Pathway* teaching plan while prioritizing the measurement of spiritual and cognitive shifts.

I. Baseline Pre-Survey

Project Title: The Future Food Pathway: From Food Apartheid to Sovereignty

Researcher: [Your Name/DMin Candidate]

Participant Code: _____ (e.g., P1, P2)

Part I: Awareness of Systemic Context *Please select the answer that best describes your current understanding.*

1. How familiar are you with the term "Food Apartheid"?
    - [ ] Not at all familiar
    - [ ] I have heard the term, but cannot define it
    - [ ] I have a basic understanding
    - [ ] I am very familiar with and can explain it to others
2. How familiar are you with the term "Food Desert"?
    - [ ] Not at all familiar
    - [ ] I have heard the term, but cannot define it
    - [ ] I have a basic understanding
    - [ ] I am very familiar with and can explain it to others

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3. In your opinion, what is the primary cause of hunger in Dolphin Heights?
    - [ ] Lack of personal responsibility
    - [ ] Natural geographic location
    - [ ] Systemic neglect and racialized policy
    - [ ] Bad luck
4. Have you ever read or heard of Carter G. Woodson’s "The Mis-Education of the Negro"?
    - [ ] Yes [ ] No

Part II: Ministry Posture and Attitudes *Rate agreement on a scale of 1 to 5. (1 = Strongly Disagree, 5 = Strongly Agree)*

1. A church's primary role in fighting hunger is to provide food pantries and soup kitchens.
    - 1 --- 2 --- 3 --- 4 --- 5
2. The lack of grocery stores in our neighborhood is an intentional "wicked design" rather than an accident.
    - 1 --- 2 --- 3 --- 4 --- 5
3. I feel that I have the power and resources right now to change the food system in my community.
    - 1 --- 2 --- 3 --- 4 --- 5
4. God requires the church to be "Producers" of food rather than just "Receivers" of charity.
    - 1 --- 2 --- 3 --- 4 --- 5
5. Our community is currently in a state of "Mental Slavery" regarding where our food comes from.

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- 1 --- 2 --- 3 --- 4 --- 5

Part III: Biblical & Systems Thinking Baseline 10. When you read the story of the Loaves and Fishes (Matthew 14), do you see it as a miracle of creating something out of nothing, or a miracle of organizing what was already in the hands of the people? * [ ] Something out of nothing [ ] Organizing what was already there [ ] Not sure 11. Have you ever used the "Iceberg Model" to look at problems? * [ ] Yes [ ] No

II. Workshop One Post-Survey (The Diagnosis)

Session: Workshop One (The Diagnosis of the Sacrifice Zone)

Part I: Structural Awareness

1. After discussing the "Sacrifice Zone," do you view empty lots and dialysis centers differently?
    - [ ] No, they are just a normal part of the city.
    - [ ] Yes, I now see them as "Broken Walls" and evidence of systemic neglect.
    - [ ] I am still processing this concept.
2. Based on our "Spiritual Inspection," who is primarily responsible for the lack of fresh food in our zip code?
    - [ ] The residents and their choices.
    - [ ] Outside "Powers and Principalities" (Policymakers, redlining, corporations).
    - [ ] It is an accident of geography.

Part II: Systems Thinking (The Iceberg) *Rate agreement on a scale of 1 to 5. (1 = Strongly Disagree, 5 = Strongly Agree)*

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1. I can now identify the difference between an "Event" (hunger) and a "Mental Model" (the belief that we are inferior).
    - 1 --- 2 --- 3 --- 4 --- 5
2. Using the Iceberg Model helps me see that our church's food pantry often treats only the "tip" of the problem.
    - 1 --- 2 --- 3 --- 4 --- 5

III. Workshop Two Post-Survey (The Construction)

Session: Workshop Two (The Construction of the Protective Resource)

Part I: The Provision and Resilience Mandates

1. In Matthew 14, when Jesus says, "They need not depart; give ye them to eat," how do you now view the church’s responsibility?
    - [ ] To continue asking outside systems for food donations.
    - [ ] To organize the "Surplus" already in our hands and build our own systems.
    - [ ] To wait for a miracle to happen on its own.
2. How does the "Resilience Mandate" (Ephesians 6) change how you view gardening?
    - [ ] It is just a physical hobby.
    - [ ] It is a spiritual act of "standing" against systemic wickedness.
    - [ ] It is helpful but not necessary for my faith.

Part II: Agency and Collective Independence 3. I believe that "doing for self together" through community gardening is a more powerful witness than a traditional food pantry.

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- 1 --- 2 --- 3 --- 4 --- 5

1. I feel equipped to use the "Nehemiah Approach" to identify the broken walls in our food system.
    - 1 --- 2 --- 3 --- 4 --- 5

Part III: Final Reflection on Transformation 5. How would you describe your current mindset compared to when we started today?

- [ ] I feel the same as before.
- [ ] I feel more aware but overwhelmed.
- [ ] I feel empowered and ready to act as a "Freedom Fighter" for our community.

**Appendix N: The Unified Hands Community Sovereignty & Stewardship Manual**
A Field Guide for Building Freedom in Dolphin Heights

Introduction: The Purpose of This Manual

This manual is the physical manifestation of our collective Justice Work. It is designed to guide our community away from the "Charity Conduit" of dependency and toward the "Fortress of Abundance" found in Collective Independence. By using this guide, we fulfill the Provision Mandate of Matthew 14 and the Resilience Mandate of Ephesians 6.

Part I: The Mindset of Freedom (Unmasking the Lie)

- Chapter 1: Welcome to the Path of the Just: We establish that our path is a "shining light" (Proverbs 4:18). We are not just giving out food; we are correcting a system.

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- Chapter 2: Unmasking the Sacrifice Zone: We name our reality as Food Apartheid. We stop using the term "Food Desert" and recognize the "Wicked Design" of our zip code.
- Chapter 3: Breaking Mental Slavery: We clear the weeds of the mind by identifying the Propaganda of Scarcity. We reclaim our heritage as producers.
- Chapter 4: The Iceberg Tool: We look beneath the surface of hunger to see the structures and mental models that cause it.

Part II: The Method of Resistance (Inspecting the Walls)

- Chapter 5: The Nehemiah Approach: We follow the biblical model of "Sacred Observation." We do not guess; we inspect the broken walls of our food system.
- Chapter 6: The Nehemiah Inspection Checklist: A tactical tool to walk the ground and identify dialysis centers vs. green spaces (See Appendix J).
- Chapter 7: The Provision Mandate (Matthew 14): We learn that Jesus restructured provision by taking what was in the people’s hands and organizing it for the surplus of all.
- Chapter 8: The Resilience Mandate (Ephesians 6): We put on the Whole Armor of God to stand against the "spiritual wickedness" of systemic neglect (See Appendix K).

Part III: The Manifestation of Abundance (Building the Fortress)

- Chapter 9: Gardening as Resistance: A guide to "Trading and Pots." If you have a porch or a windowsill, you can produce.

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- Chapter 10: The Seed-Saving Library: We build a Protective Resource to ensure we never have to ask a corporation for permission to eat.
- Chapter 11: The 20 Acts of Resistance Menu: Our "Menu of Freedom" for daily wins (See Appendix H).
- Chapter 12: The Unified Consensus Statement: Our collective vow to grow food, trade together, and teach the next generation (See Appendix I).

Part IV: The Evidence of Transformation (Tracking the Light)

- Chapter 13: Measuring the Mindset Delta: We quantify our growth from dependency to stewardship (See Appendix L).
- Chapter 14: Recording the Roar: Capturing the Direct Voice of the people through our stories and breakthroughs.
- Chapter 15: The Closing Charge: We move from "stumbling in the dark" to walking as a Shining Light. The work begins now.

- Appendix K: The Spiritual Armor Guide (Ephesians 6)
- Appendix L: Data Results & Mindset Deltas
- Appendix M: The Standardized Re-Implementation Toolkit (Clean Copies)
- Appendix N: The Unified Hands Community Sovereignty & Stewardship Manual

**Appendix O: Redacted Signed Informed Consent Form Example (As Administered)**

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This is the actual Informed Consent Form document that was signed by Participant 1 (P1). It is redacted and left in it original format as best as I could so that it stills remains authentic.

Building the Food Future: A Spiritual Plan to Stop Systemic Injustice and Create Lasting Strength

I am Darryl Kenebrew asking you to participate in a research study titled “Building the Food Future: A Spiritual Plan to Stop Systemic Injustice and Create Lasting Strength”. I will describe this study to you and answer any of your questions. This study is being led by Darryl Kenebrew, a Doctor of Ministry student at Memphis Theological Seminary.

What the Study is About

The purpose of this DMin research is to implement a 4.0-Hour teaching plan designed to shift the mindset of ministry leaders from providing temporary aid (the Charity Conduit Model) to intentionally building permanent protective solutions (Conscious Systemic Stewardship) against the structural injustice of Food Apartheid. The study will explore how spiritual training, rooted in the Provision Mandate (Matthew 14) and the Resilience Mandate (Ephesians 6), can empower participants to collectively define and establish the Future Food Pathway ministry.

What We Will Ask You to Do

I will ask you to participate in the entire 4.0-Hour Practical Teaching Plan, which runs in a single intensive day, split into two 2.0-hour workshops.

Your commitment involves:

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- Evaluation: Completing a mandatory Pre-Survey at the start of the day and a Post-Survey at the end of the day.
- Workshops: Participating actively in the two 2.0-hour instructional sessions at AbundantLife

A.M.E. Church, which focus on theological reflection and developing the systemic action plan.

- Critical Dialogue: Engaging in the final discussion to create the Unified Consensus Statement—your group's collective action plan.

Your total time commitment is approximately 4.5 hours on a single day. Risks and Discomforts
I do not anticipate any physical, legal, or social risks from participating in this research. However, because this study involves discussing deeply personal topics such as systemic injustice, historical trauma, and food insecurity, you may experience some emotional discomfort or strong feelings of sadness or anxiety. I will facilitate these discussions with a trauma-informed approach and will be available to provide support.
Benefits

Probable Benefits of Participation: This project is designed to provide you with direct benefits, including foundational knowledge and practical skills in systemic thinking, food justice, and spiritual liberation. A probable indirect benefit is that reflecting on your community's history and agricultural heritage may lead to a better understanding of yourself and your faith.
Expected Benefits to Society: We hope to learn more about how a theological framework, such as the Antithetical Kingdom Model, can empower faith-based organizations to combat Food Apartheid and

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systemic inequities. The information from this study may benefit other people now or in the future by providing a model for liberation-based ministry.

Taking Part is Voluntary

The participant's involvement is voluntary. The participant may refuse to participate before the study begins, discontinue at any time, or skip any questions/procedures that may make him/her feel uncomfortable, with no penalty to him/her, and no effect on the compensation earned before withdrawing, or their academic standing, record, or relationship with the university or other organization or service that may be involved with the research.

Compensation for Participation

There is no monetary compensation for participating in this study. However, the foundational knowledge and collective action plan you help create are intended to provide direct, tangible value to you and your community.

Audio/Video Recording

Audio and/or video recordings of the workshops and discussions will be used for research and archival purposes. The recordings will be transcribed and used for data analysis, and the transcripts will be kept in a secure, password-protected file for up to five years. The original recordings will be destroyed after the final project proposal has been submitted and approved.

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Separate Consent for Recording (Optional for Participation):

Please sign below if you are willing to have this project recorded (on audio or video). You may still participate in this study if you are not willing to have the interview recorded.

I do not want to have this project recorded. I am willing to have this project recorded:

Signed:_[redacted]_Date:2/5/2026

Confidentiality

I will take every precaution to protect your confidentiality. The information you provide, including any notes or personal reflections, will be kept confidential and used solely for this Doctor of Ministry project. I will store all data, including any audio or video recordings, on a password-protected computer that only I can access. Your name and any identifying information will be kept separate from the data.

Safeguards

Your identity and personal information will be kept strictly confidential. All data collected, including workshop notes and audio/video recordings, will be stored on a password-protected computer and will only be accessible to me, the principal researcher. I will use a coding system (pseudonyms) to manage the Pre/Post-Survey data to ensure anonymity in reporting.

Protection of Reputation

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I will protect your reputation by ensuring that any information or stories you share are anonymized in all written work and presentations. Your name will not be used in any publication or report.

Anonymity

To ensure anonymity in the collection of data, I will use pseudonyms for all participants in any notes, transcripts, or written reports. If any direct quotes are used, they will not be attributed to you by name or any identifying characteristic.

Power Over Relations

As a Doctor of Ministry student from Memphis Theological Seminary, I am conducting this research at Abundant Life A.M.E. Church. I want to be clear that my relationship with you is solely as a researcher for this project. Your participation is completely voluntary and will have no effect on your relationship with me or with the church. I will emphasize this at the beginning of the study and will reiterate it before each session to ensure you feel comfortable and secure in your decision to participate.

*Please note that email communication is neither private nor secure. Though I am taking precautions to protectyourprivacy,youshouldbeawarethatinformationsentthroughe-mailcouldbe read byathird party.*

If You Have Questions

The main researcher conducting this study is Darryl Kenebrew, a Doctor of Ministry student at Memphis Theological Seminary. Please ask any questions you have now. If you have questions later,

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you may contact me via email at darrylkenebrew@gmail.com or by phone at 469-404-2559. If you have any questions or concerns regarding your rights as a subject in this study, you may contact the DMin Committee at Memphis Theological Seminary.

Statement of Consent

STOP & READ THIS: I have read the above information, and have received answers to any questions I asked. I consent to take part in the study.

I have read the above information, and have received answers to any questions I asked. I consent to take part in the study.

Your Signature_[redacted] Date _2/5/2026

Your Name (printed) [redacted]

Signature of person obtaining consent Date

Printed name of person obtaining consent

*This consent form will be kept by the researcher for five years beyond the end of the study.*

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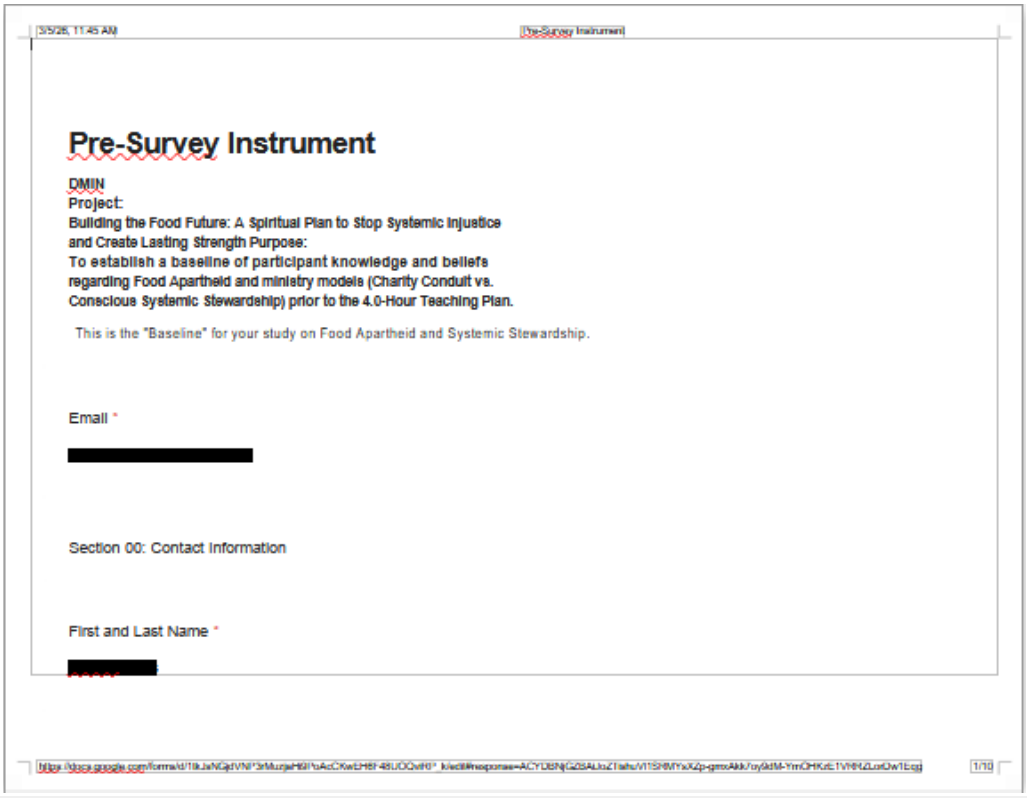
## Appendix P: Completed Pre-Survey Raw Data Collected from Participant 1 (P1)



3/5/26, 11:45 AM Pre-Survey Instrument

# Pre-Survey Instrument

DMIN
Project:
Building the Food Future: A Spiritual Plan to Stop Systemic Injustice and Create Lasting Strength Purpose:
To establish a baseline of participant knowledge and beliefs regarding Food Apartheid and ministry models (Charity Conduit vs. Conscious Systemic Stewardship) prior to the 4.0-Hour Teaching Plan.

This is the "Baseline" for your study on Food Apartheid and Systemic Stewardship.

Email *

[redacted]

Section 00: Contact Information

First and Last Name *

[redacted]

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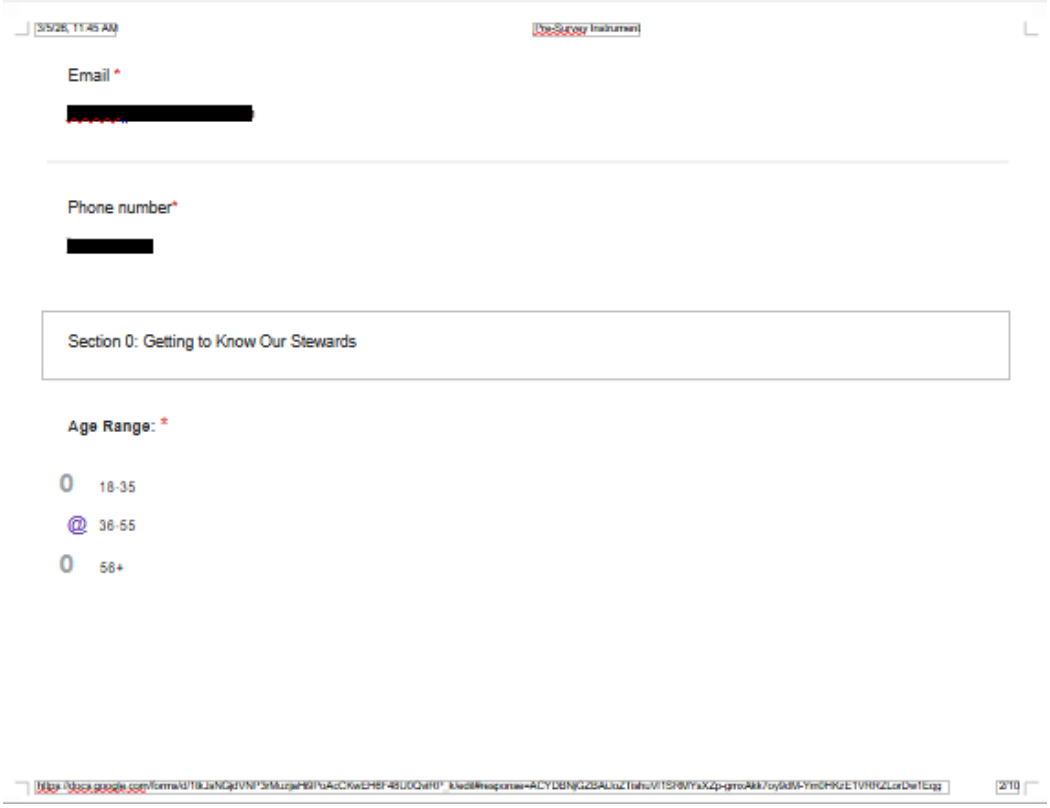

3/5/26, 11:45 AM Pre-Survey Instrument

Email *

[redacted]

Phone number*

[redacted]

Section 0: Getting to Know Our Stewards

**Age Range:** *

- 18-35
- 36-55
- 56+

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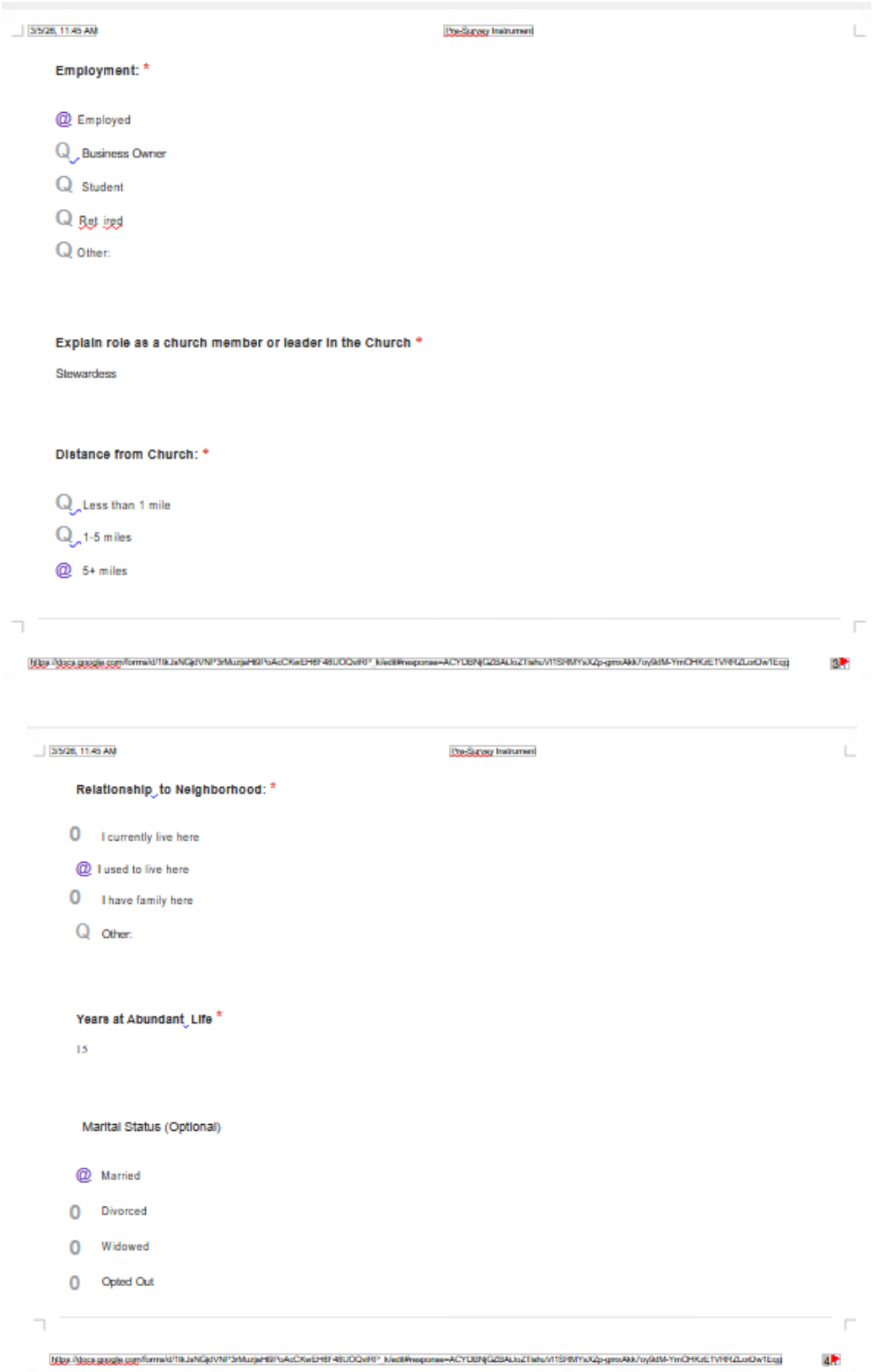

3/5/26, 11:45 AM (The Survey Instrument)

**Employment:** *

- @ Employed
- Q Business Owner
- Q Student
- Q Retired
- Q Other:

**Explain role as a church member or leader in the Church** *

Stewardess

**Distance from Church:** *

- Q Less than 1 mile
- Q 1-5 miles
- @ 5+ miles

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3/5/26, 11:45 AM (The Survey Instrument)

**Relationship to Neighborhood:** *

- 0 I currently live here
- @ I used to live here
- 0 I have family here
- Q Other:

**Years at Abundant Life** *

15

Marital Status (Optional)

- @ Married
- 0 Divorced
- 0 Widowed
- 0 Opted Out

https://docs.google.com/forms/d/1lkJaNQjdVNI*3rMuzjaH6lI*oAcCKwEH6F48UOOvIR0*/viewform?edit#response=ACYDBNjG2BALtoZTiahuVt1SNMYxXZp-gmxAkkJoyMdM-YmOHKzE1VtNtZLoxOw1Ecg

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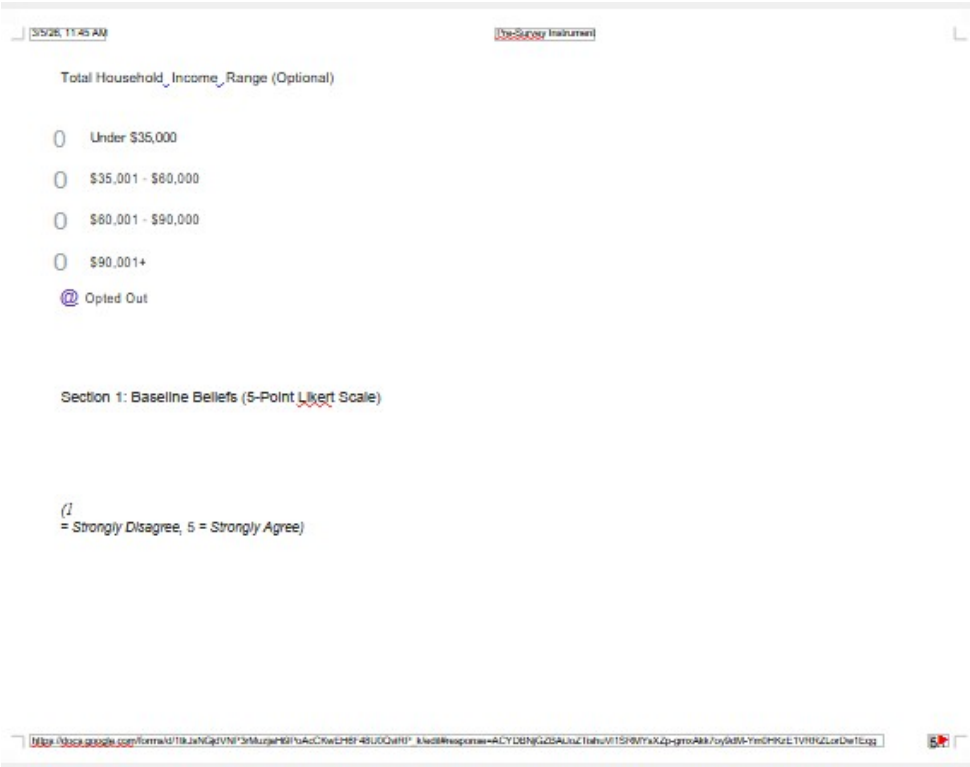

3/5/26, 11:45 AM Pre-Survey Instrument

Total Household_Income_Range (Optional)

- ( ) Under $35,000
- ( ) $35,001 - $60,000
- ( ) $60,001 - $90,000
- ( ) $90,001+
- (@) Opted Out

Section 1: Baseline Beliefs (5-Point Likert Scale)

(1 = Strongly Disagree, 5 = Strongly Agree)

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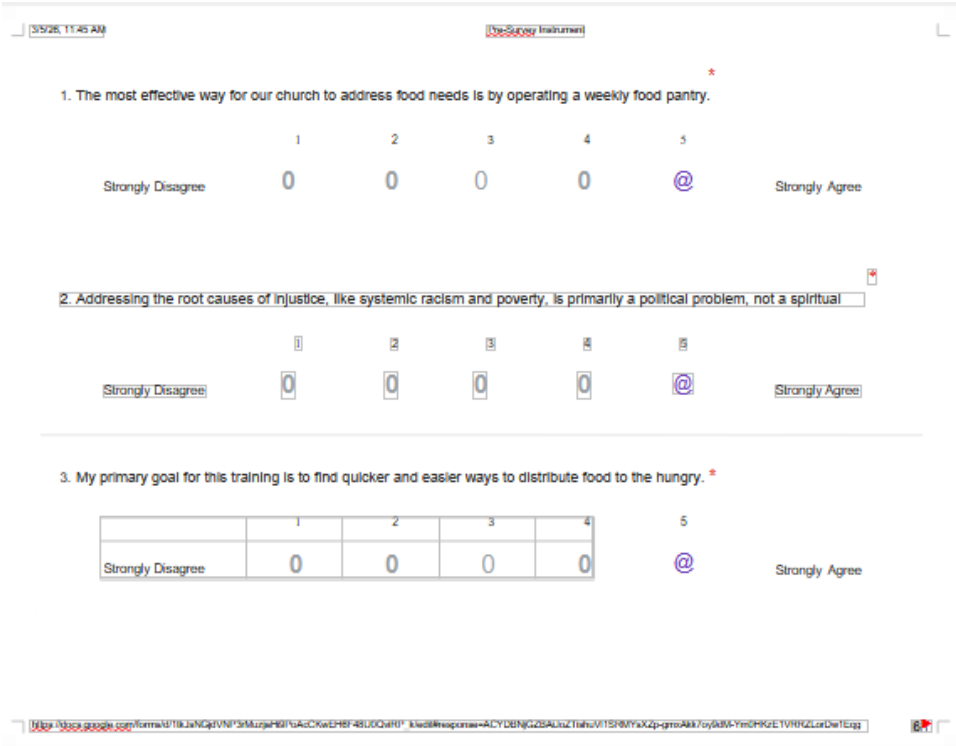

3/5/26, 11:45 AM Pre-Survey Instrument

1. The most effective way for our church to address food needs is by operating a weekly food pantry. *

| | 1 | 2 | 3 | 4 | 5 | |
|---|---|---|---|---|---|---|
| Strongly Disagree | ( ) | ( ) | ( ) | ( ) | (@) | Strongly Agree |

2. Addressing the root causes of injustice, like systemic racism and poverty, is primarily a political problem, not a spiritual *

| | 1 | 2 | 3 | 4 | 5 | |
|---|---|---|---|---|---|---|
| Strongly Disagree | ( ) | ( ) | ( ) | ( ) | (@) | Strongly Agree |

3. My primary goal for this training is to find quicker and easier ways to distribute food to the hungry. *

| | 1 | 2 | 3 | 4 | 5 | |
|---|---|---|---|---|---|---|
| Strongly Disagree | ( ) | ( ) | ( ) | ( ) | (@) | Strongly Agree |

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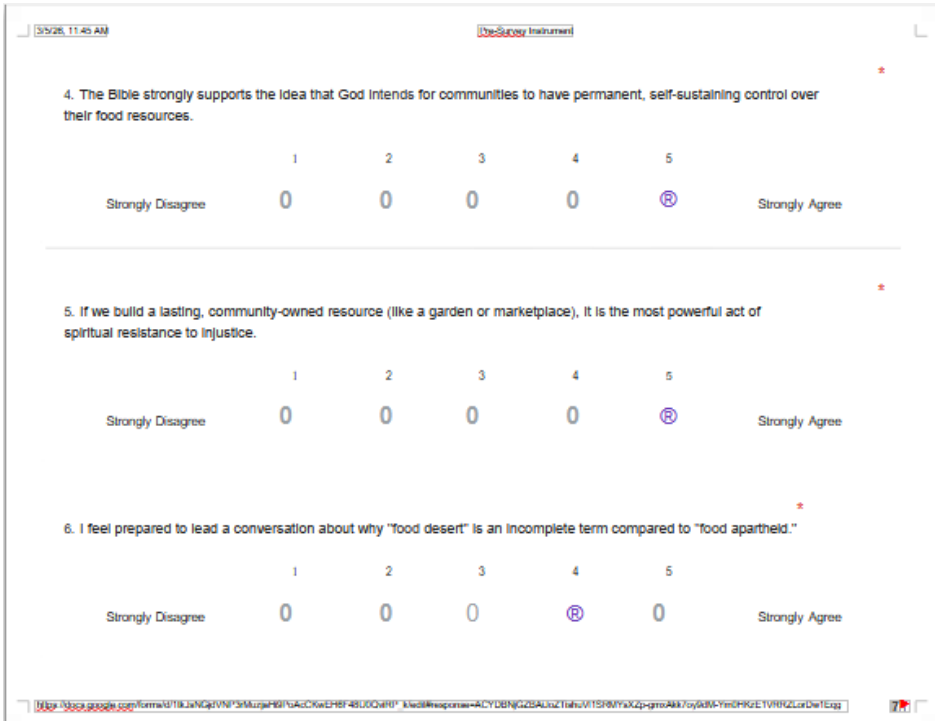

3/5/26, 11:45 AM Pre-Survey Instrument

4. The Bible strongly supports the idea that God intends for communities to have permanent, self-sustaining control over their food resources. *

| | 1 | 2 | 3 | 4 | 5 | |
|---|---|---|---|---|---|---|
| Strongly Disagree | 0 | 0 | 0 | 0 | ® | Strongly Agree |

5. If we build a lasting, community-owned resource (like a garden or marketplace), it is the most powerful act of spiritual resistance to injustice. *

| | 1 | 2 | 3 | 4 | 5 | |
|---|---|---|---|---|---|---|
| Strongly Disagree | 0 | 0 | 0 | 0 | ® | Strongly Agree |

6. I feel prepared to lead a conversation about why "food desert" is an incomplete term compared to "food apartheid." *

| | 1 | 2 | 3 | 4 | 5 | |
|---|---|---|---|---|---|---|
| Strongly Disagree | 0 | 0 | 0 | ® | 0 | Strongly Agree |

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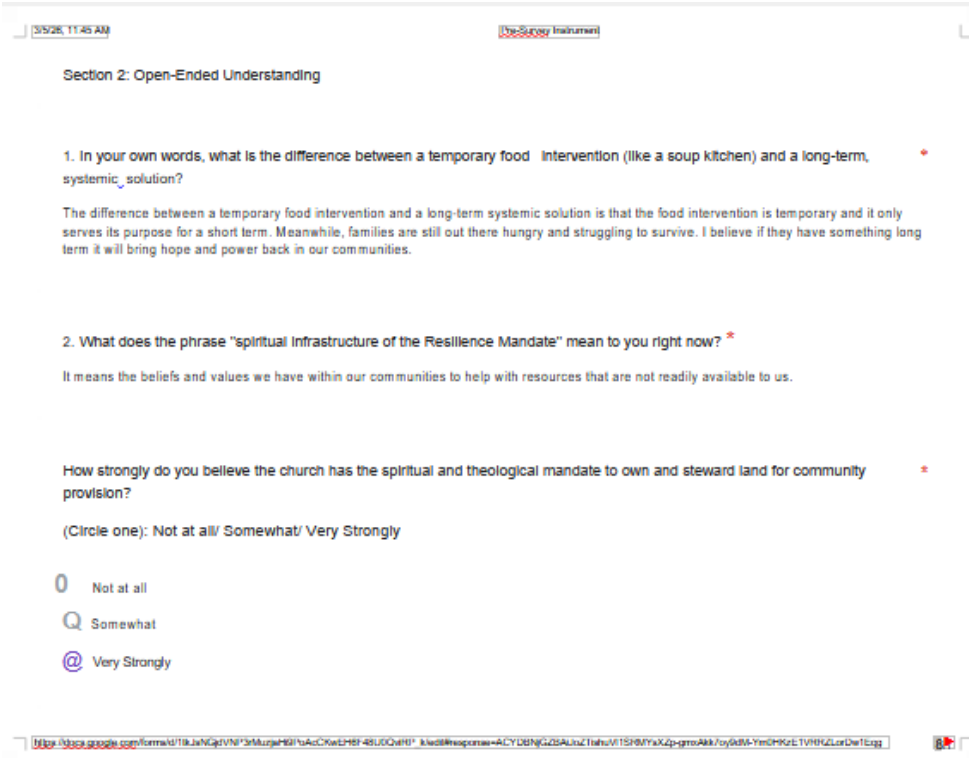

3/5/26, 11:45 AM Pre-Survey Instrument

Section 2: Open-Ended Understanding

1. In your own words, what is the difference between a temporary food intervention (like a soup kitchen) and a long-term, systemic solution? *

The difference between a temporary food intervention and a long-term systemic solution is that the food intervention is temporary and it only serves its purpose for a short term. Meanwhile, families are still out there hungry and struggling to survive. I believe if they have something long term it will bring hope and power back in our communities.

2. What does the phrase "spiritual infrastructure of the Resilience Mandate" mean to you right now? *

It means the beliefs and values we have within our communities to help with resources that are not readily available to us.

How strongly do you believe the church has the spiritual and theological mandate to own and steward land for community provision? *

(Circle one): Not at all/ Somewhat/ Very Strongly

0 Not at all

Q Somewhat

@ Very Strongly

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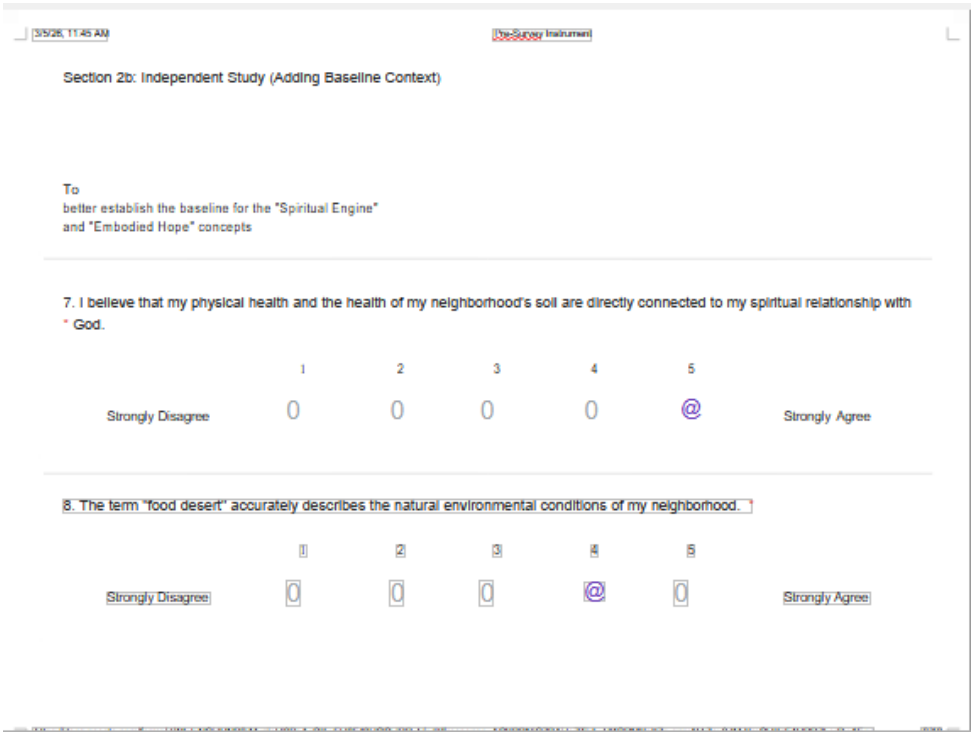

3/5/26, 11:45 AM Pre-Survey Instrument

Section 2b: Independent Study (Adding Baseline Context)

To
better establish the baseline for the "Spiritual Engine"
and "Embodied Hope" concepts

7. I believe that my physical health and the health of my neighborhood's soil are directly connected to my spiritual relationship with God. *

| | 1 | 2 | 3 | 4 | 5 | |
|---|---|---|---|---|---|---|
| Strongly Disagree | 0 | 0 | 0 | 0 | @ | Strongly Agree |

8. The term "food desert" accurately describes the natural environmental conditions of my neighborhood. *

| | 1 | 2 | 3 | 4 | 5 | |
|---|---|---|---|---|---|---|
| Strongly Disagree | 0 | 0 | 0 | @ | 0 | Strongly Agree |

3/5/26, 11:45 AM Pre-Survey Instrument

9. When you look at a vacant lot in our community, do you see it as a "dead zone" of neglect or a "sacred partner" for ministry? * Please explain why.

When I look at a vacant lot in our community, I see it as a dead zone because of how it 's being used or abandoned. We have the power to make use of these lots for the greater good, but because our people are out here surviving life, they tend to abuse these like that and turn it into something that can't be used long term.

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## Appendix X: Completed Workshop One Diagnosis Survey Collected from Participant 1 (P1)

3/5/26, 11:45 AM — Pre-Survey Instrument

9. When you look at a vacant lot in our community, do you see it as a "dead zone" of neglect or a "sacred partner" for ministry? Please explain why. *

When I look at a vacant lot in our community, I see it as a dead zone because of how it 's being used or abandoned . We have the power to make use of these lots for the greater good, but because our people are out here surviving life, they tend to abuse these like that and turn it into something that can't be used long term.

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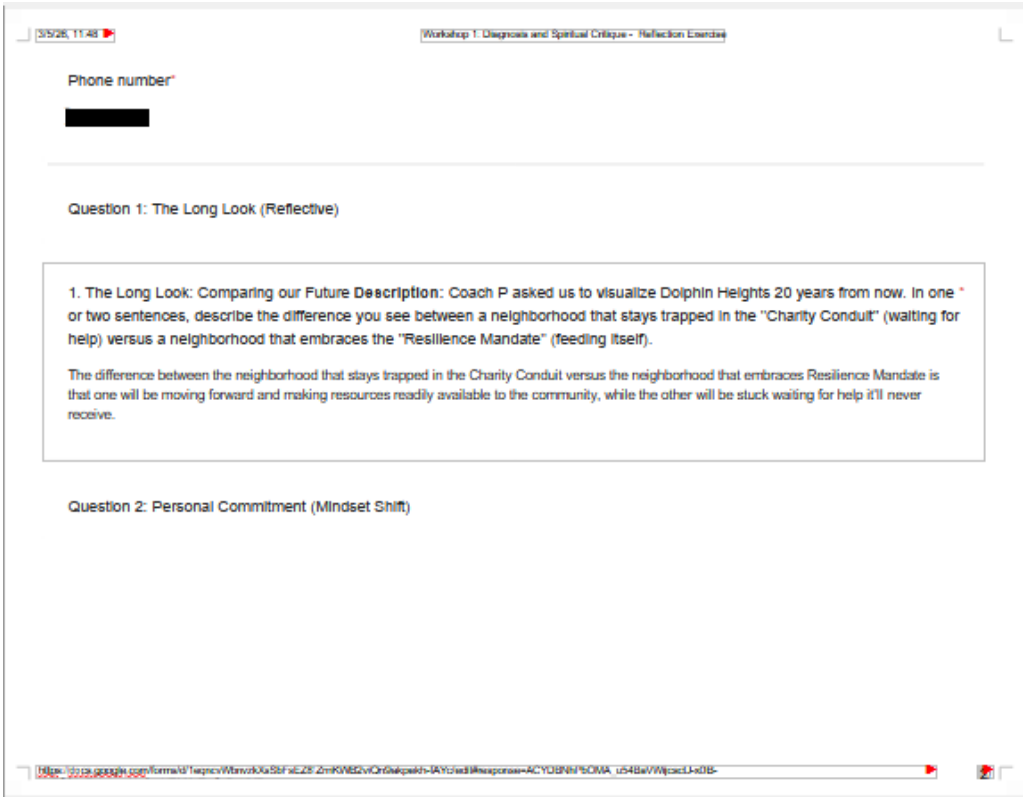

3/5/26, 11:48 — Workshop 1: Diagnosis and Spiritual Critique - Reflection Exercise

Phone number*

[redacted]

Question 1: The Long Look (Reflective)

1. The Long Look: Comparing our Future **Description**: Coach P asked us to visualize Dolphin Heights 20 years from now. In one or two sentences, describe the difference you see between a neighborhood that stays trapped in the "Charity Conduit" (waiting for help) versus a neighborhood that embraces the "Resilience Mandate" (feeding itself). *

The difference between the neighborhood that stays trapped in the Charity Conduit versus the neighborhood that embraces Resilience Mandate is that one will be moving forward and making resources readily available to the community, while the other will be stuck waiting for help it'll never receive.

Question 2: Personal Commitment (Mindset Shift)

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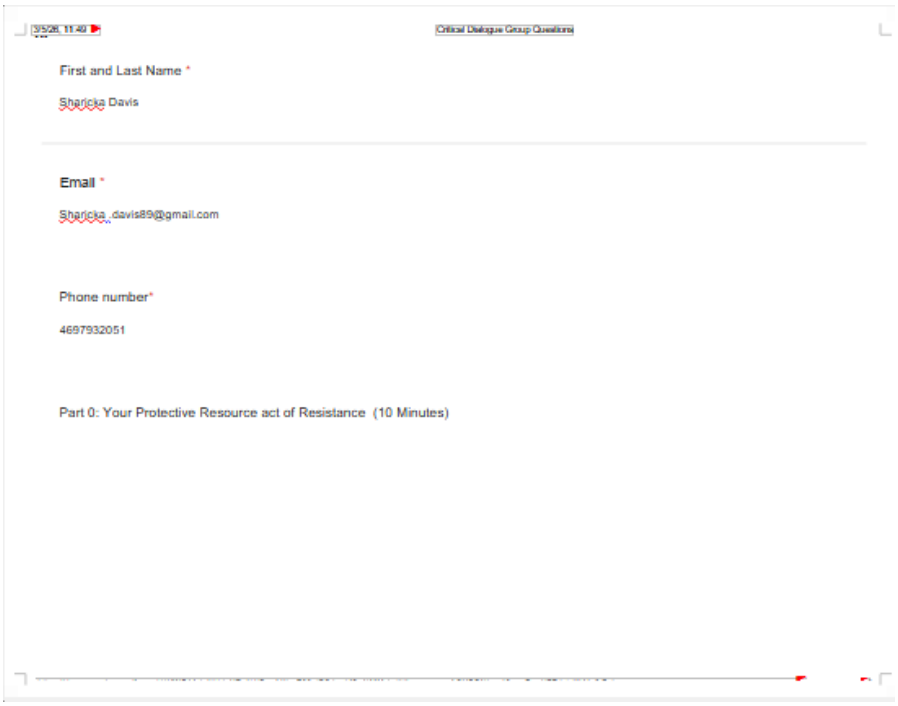
## Appendix Y: Completed Workshop Two Critical Dialogue Survey Collected from Participant 1 (P1)



3/5/26, 11:49

Critical Dialogue Group Questions

First and Last Name *

Sharicka Davis

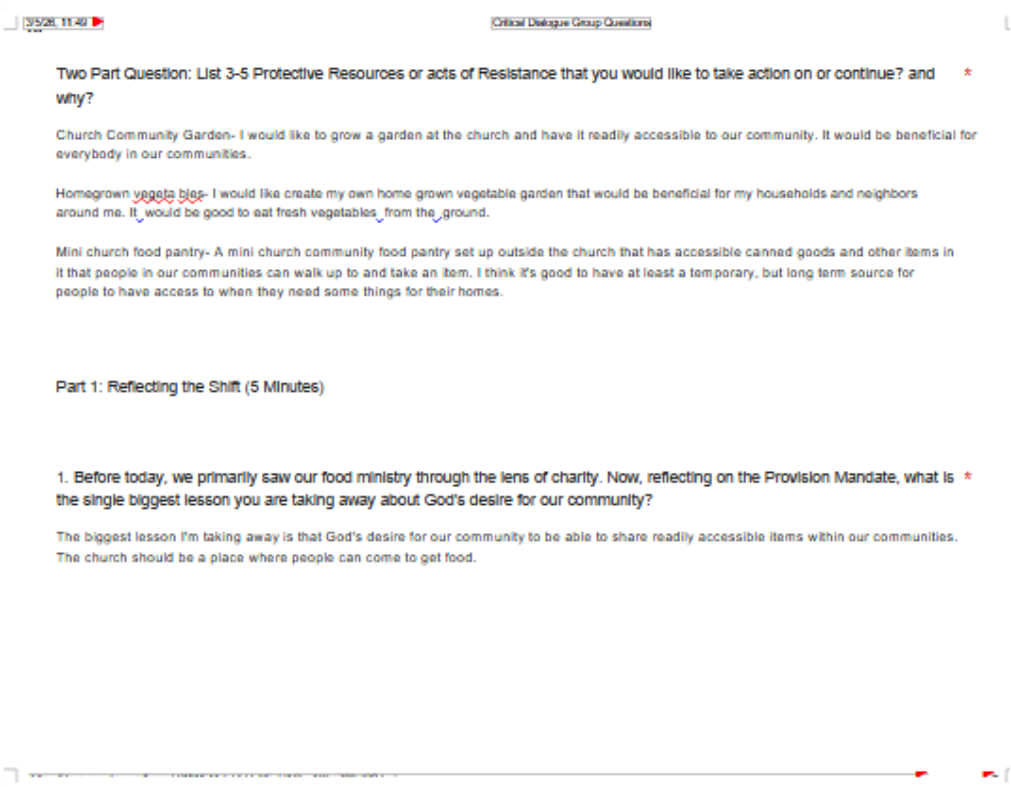
Email *

Sharicka_davis89@gmail.com

Phone number*

4697932051

Part 0: Your Protective Resource act of Resistance (10 Minutes)



3/5/26, 11:49

Critical Dialogue Group Questions

Two Part Question: List 3-5 Protective Resources or acts of Resistance that you would like to take action on or continue? and why? *

Church Community Garden- I would like to grow a garden at the church and have it readily accessible to our community. It would be beneficial for everybody in our communities.

Homegrown vegets bios- I would like create my own home grown vegetable garden that would be beneficial for my households and neighbors around me. It would be good to eat fresh vegetables from the ground.

Mini church food pantry- A mini church community food pantry set up outside the church that has accessible canned goods and other items in it that people in our communities can walk up to and take an item. I think it's good to have at least a temporary, but long term source for people to have access to when they need some things for their homes.

Part 1: Reflecting the Shift (5 Minutes)

1. Before today, we primarily saw our food ministry through the lens of charity. Now, reflecting on the Provision Mandate, what is the single biggest lesson you are taking away about God's desire for our community? *

The biggest lesson I'm taking away is that God's desire for our community to be able to share readily accessible items within our communities. The church should be a place where people can come to get food.

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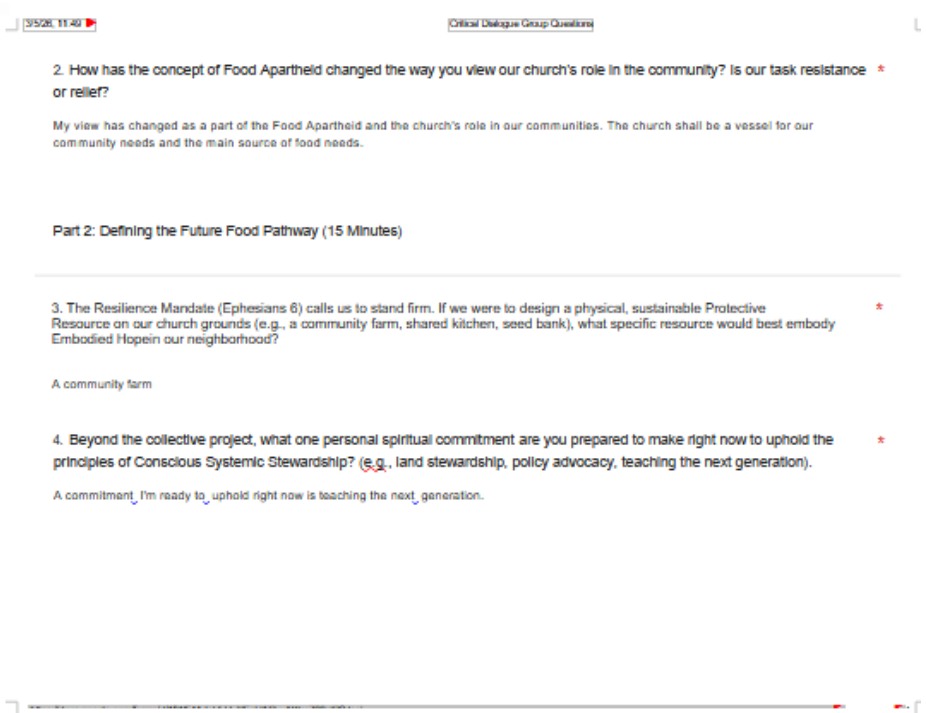

3/5/26, 11:49 Critical Dialogue Group Questions

2. How has the concept of Food Apartheid changed the way you view our church's role in the community? Is our task resistance or relief? *

My view has changed as a part of the Food Apartheid and the church's role in our communities. The church shall be a vessel for our community needs and the main source of food needs.

Part 2: Defining the Future Food Pathway (15 Minutes)

3. The Resilience Mandate (Ephesians 6) calls us to stand firm. If we were to design a physical, sustainable Protective Resource on our church grounds (e.g., a community farm, shared kitchen, seed bank), what specific resource would best embody Embodied Hopein our neighborhood? *

A community farm

4. Beyond the collective project, what one personal spiritual commitment are you prepared to make right now to uphold the principles of Conscious Systemic Stewardship? (e.g., land stewardship, policy advocacy, teaching the next generation). *

A commitment I'm ready to uphold right now is teaching the next generation.

3/5/26, 11:49 Critical Dialogue Group Questions

5. What non-food-related systemic issue (e.g., zoning laws, education access, housing policy) must we address first to ensure our Future Food Pathway is not undermined? *

We must address education access regarding our roles within our community and church's role with future food pathways.

Part 3: Establishing the Consensus (10 Minutes)

6. Based on our discussion, let's craft the Unified Consensus Statement that summarizes our findings. This statement must include one universal individual commitment and one best collective act of resistance we will pursue over the next year. *

I will make an individual commitment to teach the next generation about the food apartheid and church's role within the community. I will make a collective commitment to be apart of the this project to make a change within our community.

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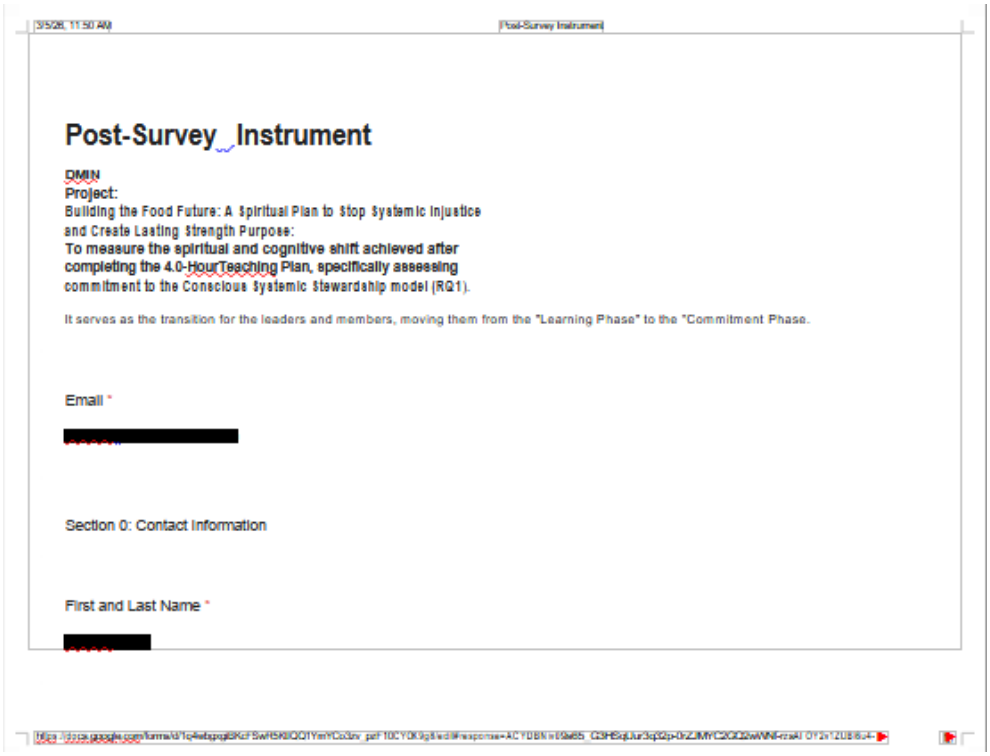
## Appendix Z: Completed Post-Survey Raw Data Collected from Participant 1 (P1)



3/5/26, 11:50 AM Post-Survey Instrument

# Post-Survey Instrument

DMIN
Project:
Building the Food Future: A Spiritual Plan to Stop Systemic Injustice and Create Lasting Strength Purpose:
To measure the spiritual and cognitive shift achieved after completing the 4.0-Hour Teaching Plan, specifically assessing commitment to the Conscious Systemic Stewardship model (RQ1).

It serves as the transition for the leaders and members, moving them from the "Learning Phase" to the "Commitment Phase.

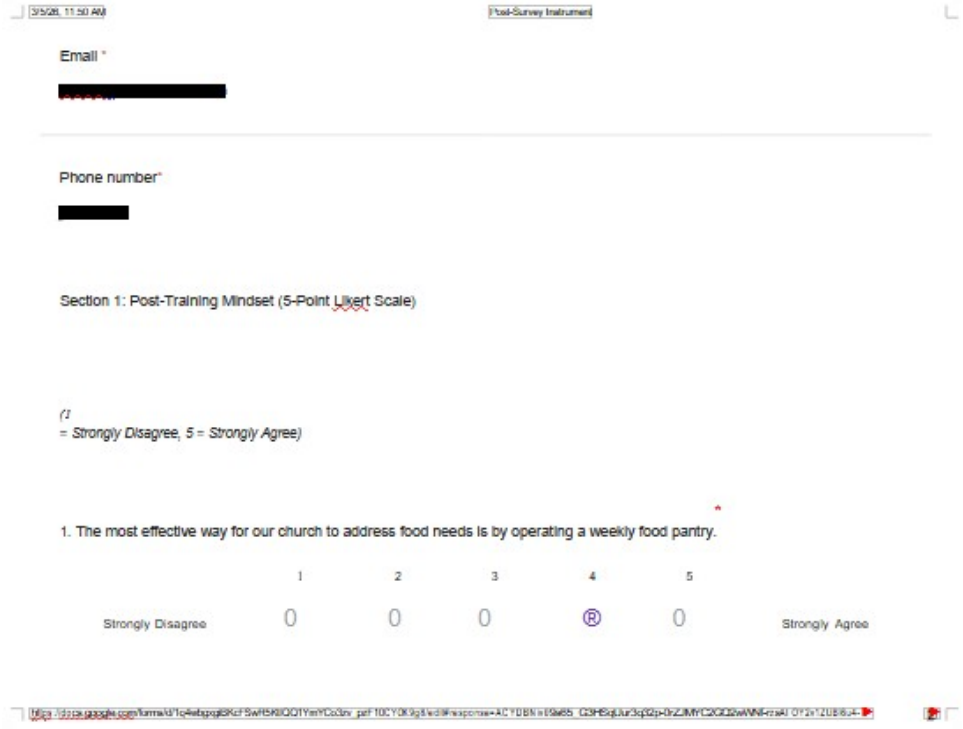
Email *

[redacted]

Section 0: Contact Information

First and Last Name *

[redacted]



3/5/26, 11:50 AM Post-Survey Instrument

Email *

[redacted]

Phone number*

[redacted]

Section 1: Post-Training Mindset (5-Point Likert Scale)

(1 = Strongly Disagree, 5 = Strongly Agree)

1. The most effective way for our church to address food needs is by operating a weekly food pantry. *

| | 1 | 2 | 3 | 4 | 5 | |
|---|---|---|---|---|---|---|
| Strongly Disagree | 0 | 0 | 0 | ® | 0 | Strongly Agree |

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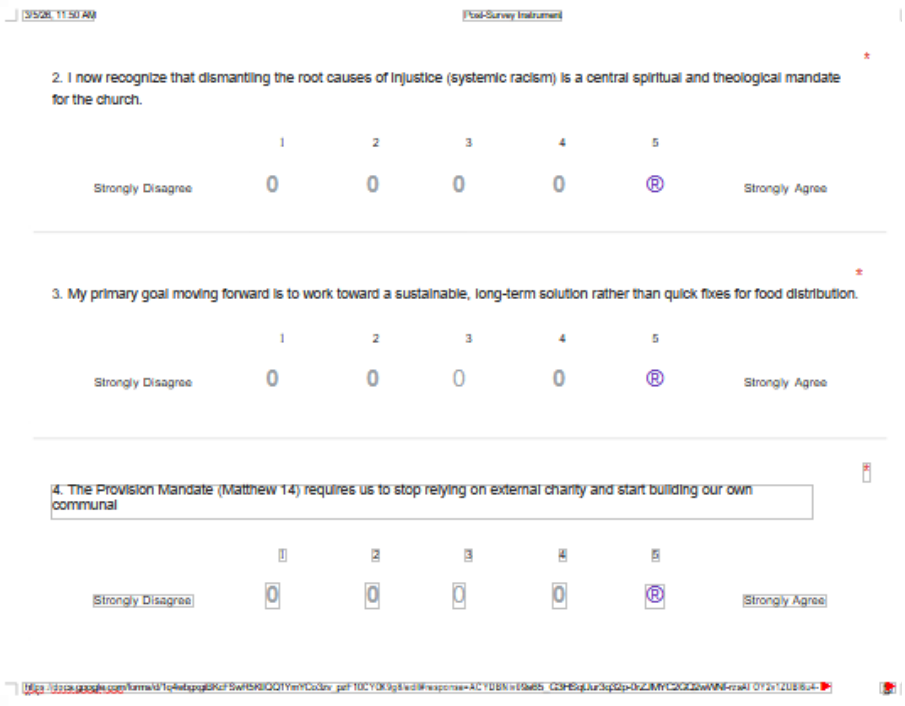

3/5/26, 11:50 AM Post-Survey Instrument

2. I now recognize that dismantling the root causes of injustice (systemic racism) is a central spiritual and theological mandate for the church. *

| | 1 | 2 | 3 | 4 | 5 | |
|---|---|---|---|---|---|---|
| Strongly Disagree | 0 | 0 | 0 | 0 | ® | Strongly Agree |

3. My primary goal moving forward is to work toward a sustainable, long-term solution rather than quick fixes for food distribution. *

| | 1 | 2 | 3 | 4 | 5 | |
|---|---|---|---|---|---|---|
| Strongly Disagree | 0 | 0 | 0 | 0 | ® | Strongly Agree |

4. The Provision Mandate (Matthew 14) requires us to stop relying on external charity and start building our own communal *

| | 1 | 2 | 3 | 4 | 5 | |
|---|---|---|---|---|---|---|
| Strongly Disagree | 0 | 0 | 0 | 0 | ® | Strongly Agree |

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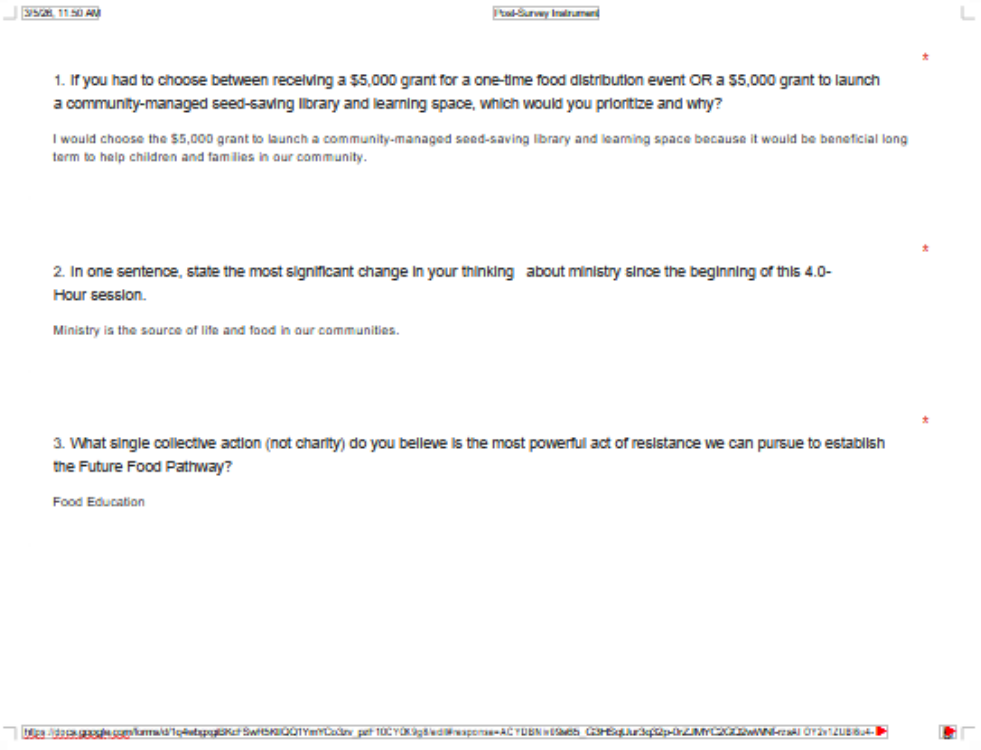

3/5/26, 11:50 AM Post-Survey Instrument

1. If you had to choose between receiving a $5,000 grant for a one-time food distribution event OR a $5,000 grant to launch a community-managed seed-saving library and learning space, which would you prioritize and why? *

I would choose the $5,000 grant to launch a community-managed seed-saving library and learning space because it would be beneficial long term to help children and families in our community.

2. In one sentence, state the most significant change in your thinking about ministry since the beginning of this 4.0-Hour session. *

Ministry is the source of life and food in our communities.

3. What single collective action (not charity) do you believe is the most powerful act of resistance we can pursue to establish the Future Food Pathway? *

Food Education

https://docs.google.com/forms/d/1q4wbpqqBKcFSwH5KtOQ1YenYCo3rv_pxf10CY0K9g8/edit#response=ACYDBNi69e6b_C3HBqLkr3cp92p-0rZJMYC2K2t2wWN6-rzaAI_OY2x1ZUB6u4-

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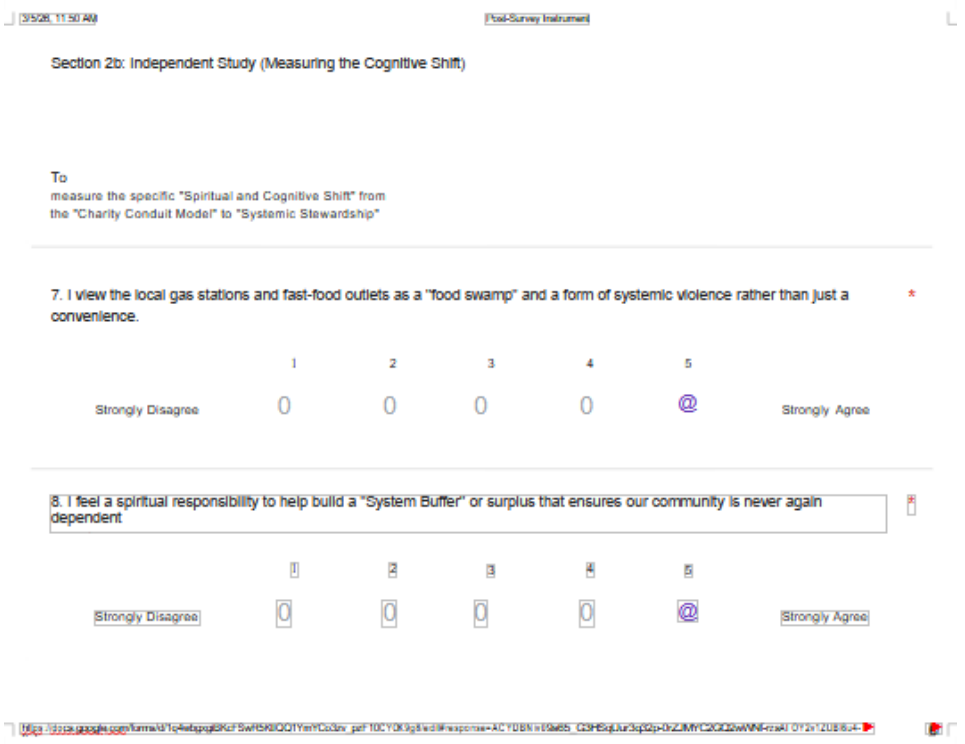


3/5/26, 11:50 AM Post-Survey Instrument

Section 2b: Independent Study (Measuring the Cognitive Shift)

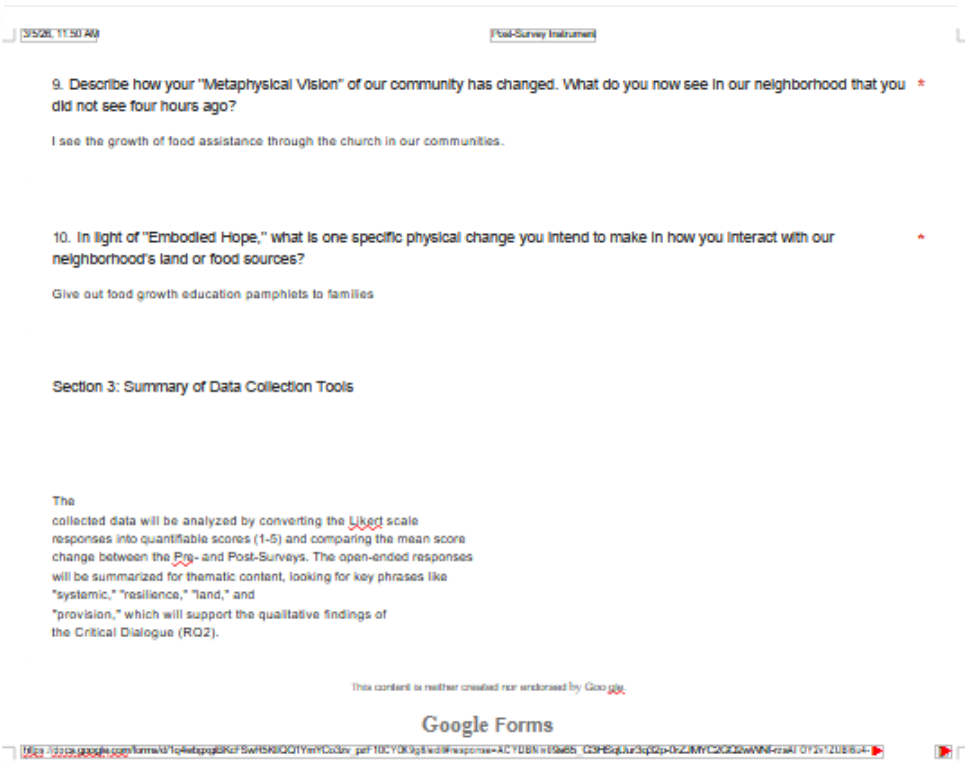
To measure the specific "Spiritual and Cognitive Shift" from the "Charity Conduit Model" to "Systemic Stewardship"

7. I view the local gas stations and fast-food outlets as a "food swamp" and a form of systemic violence rather than just a convenience. *

| | 1 | 2 | 3 | 4 | 5 | |
|---|---|---|---|---|---|---|
| Strongly Disagree | 0 | 0 | 0 | 0 | @ | Strongly Agree |

8. I feel a spiritual responsibility to help build a "System Buffer" or surplus that ensures our community is never again dependent *

| | 1 | 2 | 3 | 4 | 5 | |
|---|---|---|---|---|---|---|
| Strongly Disagree | 0 | 0 | 0 | 0 | @ | Strongly Agree |



3/5/26, 11:50 AM Post-Survey Instrument

9. Describe how your "Metaphysical Vision" of our community has changed. What do you now see in our neighborhood that you did not see four hours ago? *

I see the growth of food assistance through the church in our communities.

10. In light of "Embodied Hope," what is one specific physical change you intend to make in how you interact with our neighborhood's land or food sources? *

Give out food growth education pamphlets to families

Section 3: Summary of Data Collection Tools

The collected data will be analyzed by converting the Likert scale responses into quantifiable scores (1-5) and comparing the mean score change between the Pre- and Post-Surveys. The open-ended responses will be summarized for thematic content, looking for key phrases like "systemic," "resilience," "land," and "provision," which will support the qualitative findings of the Critical Dialogue (RQ2).

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**Appendix Za: Pre-Survey Group Summary Results**

Analysis of the Pre-Survey Charts

Here is an analysis summary of the charts:

Demographic Context

Distance from Church: A significant majority of the group (80%) lives 5+ miles away from the church, while 20% live less than 1 mile away.

Relationship to Neighborhood: The participants have diverse connections to the neighborhood: 20% currently live there, 20% used to live there, 20% have family there, 20% are connected through the church, and 20% selected "N/A".

Ministry and Strategy Perceptions

Chart 3: Food Pantry Effectiveness: There is a leaning toward traditional methods, as 60% of respondents agree or strongly agree (scores 4 and 5) that a weekly food pantry is the most effective way for the church to address food needs.

Chart 5: Training Goals: 60% of participants agree or strongly agree (scores 4 and 5) that their primary goal for the training is to find quicker and easier ways to distribute food, indicating an initial focus on efficiency in relief services.

Theological and Spiritual Foundations

Chart 4: Political vs. Spiritual Problem: The majority (60%) disagree or strongly disagree (scores 1 and 2) that addressing root causes of injustice is primarily a political problem, suggesting they view these issues as having a significant spiritual component.

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Chart 6: Biblical Support for Self-Sustaining Control: There is strong consensus (80% agree or strongly agree) that the Bible supports communities having permanent, self-sustaining control over their food resources.

Mandate for Land Stewardship: There is absolute agreement (100%) that the church has a "Very Strong" spiritual and theological mandate to own and steward land for community provision.

Chart 10: Health, Soil, and Spirituality: 60% strongly agree (score 5) that their physical health and the health of the neighborhood's soil are directly connected to their spiritual relationship with God.

Systemic Resistance and Awareness

Chart 7: Spiritual Resistance through Resources: 60% agree or strongly agree (scores 4 and 5) that building a lasting, community-owned resource (like a garden or marketplace) is the most powerful act of spiritual resistance to injustice.

Chart 8: Readiness for Conversation: 80% of respondents feel prepared (score 4) to lead a conversation about why "food desert" is an incomplete term compared to "food apartheid".

Chart 11: Accuracy of "Food Desert": Despite being prepared to discuss "food apartheid," 60% of respondents still agree or strongly agree (scores 4 and 5) that the term "food desert" accurately describes the natural environmental conditions of their neighborhood.

Summary of Initial State

The pre-survey reveals a group deeply rooted in theological mandates for land stewardship and spiritual resistance, yet still partially anchored in traditional relief models (such as food pantries). There is a clear readiness to move toward systemic change, though some conceptual tension exists regarding the terminology used to describe their environmental conditions.

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Chart 1

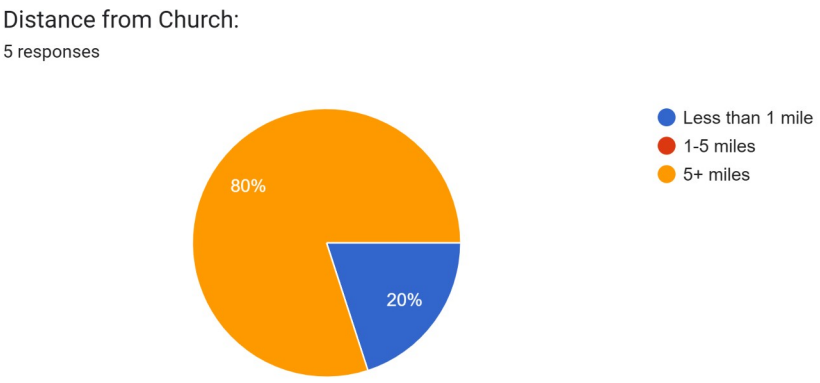


Chart 2

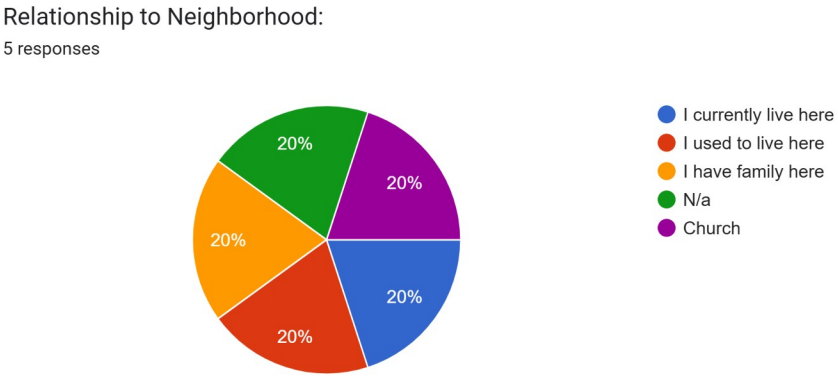


Chart 3

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1. The most effective way for our church to address food needs is by operating a weekly food pantry.

5 responses

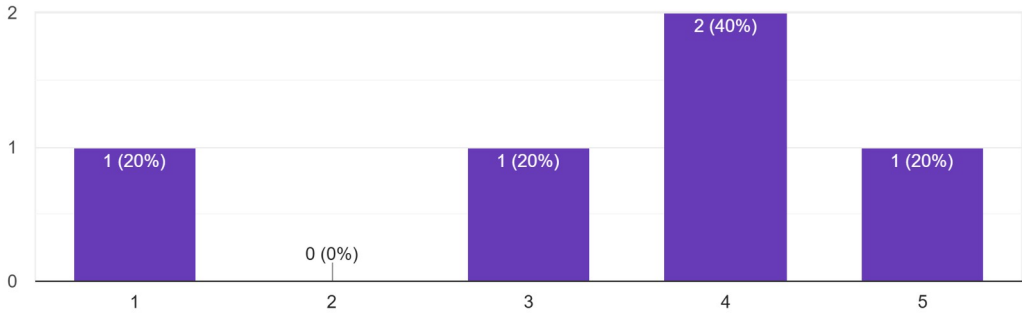


Chart 4

2. Addressing the root causes of injustice, like systemic racism and poverty, is primarily a political problem, not a spiritual one.

5 responses

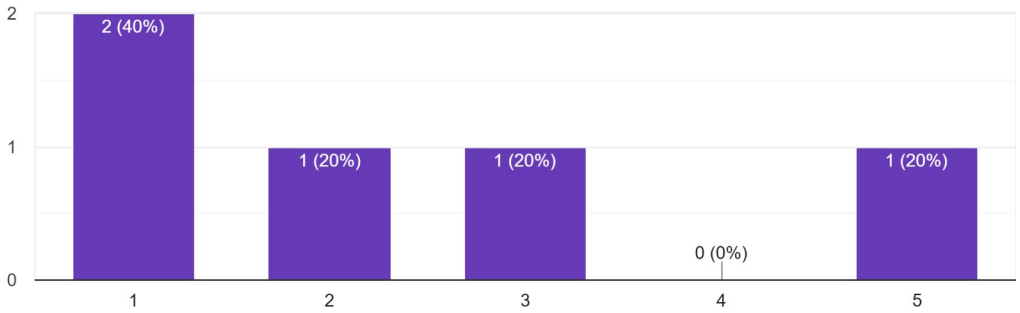


Chart 5

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3. My primary goal for this training is to find quicker and easier ways to distribute food to the hungry.

5 responses

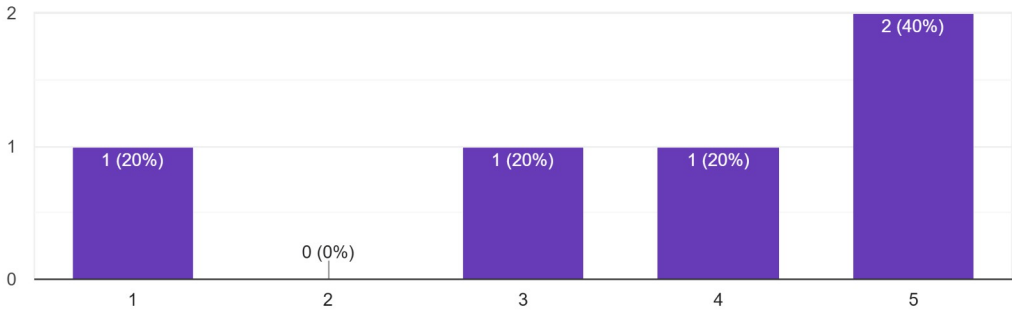


Chart 6

4. The Bible strongly supports the idea that God intends for communities to have permanent, self-sustaining control over their food resources.

5 responses

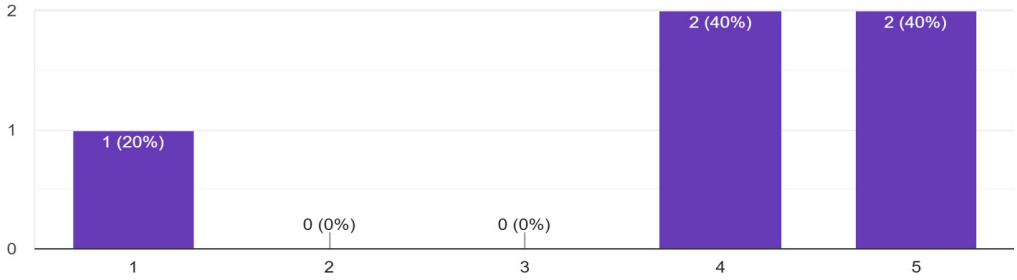


Chart 7

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5. If we build a lasting, community-owned resource (like a garden or marketplace), it is the most powerful act of spiritual resistance to injustice.

5 responses

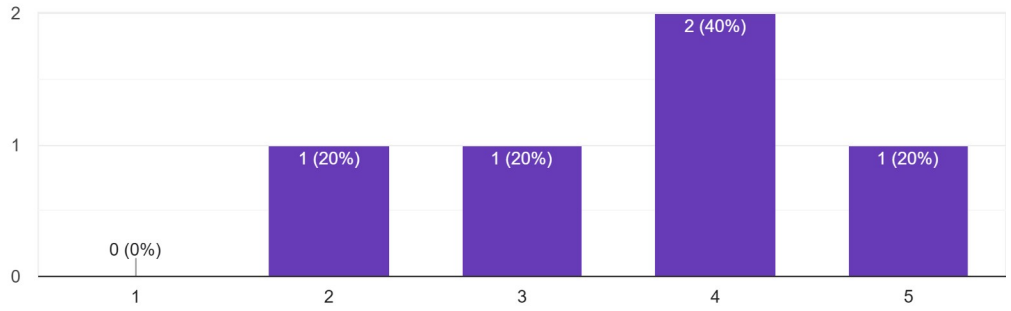


Chart 8

6. I feel prepared to lead a conversation about why "food desert" is an incomplete term compared to "food apartheid."

5 responses

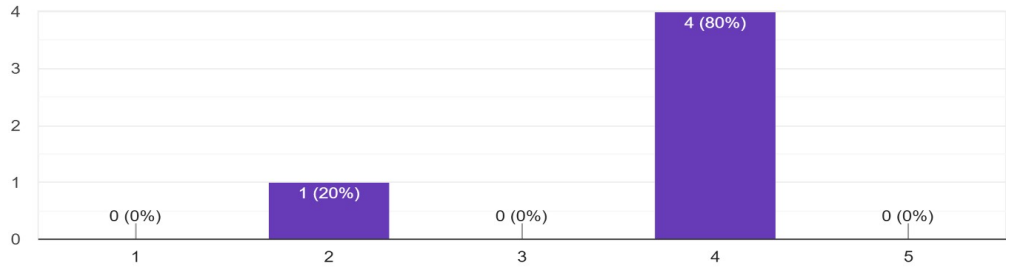


Chart 9

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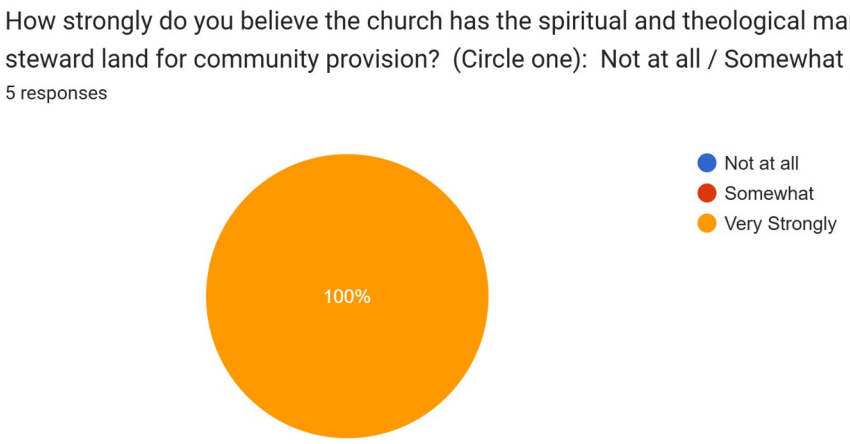
How strongly do you believe the church has the spiritual and theological mandate to own and steward land for community provision? (Circle one): Not at all / Somewhat / Very Strongly
5 responses
100%
Not at all
Somewhat
Very Strongly

Chart 10

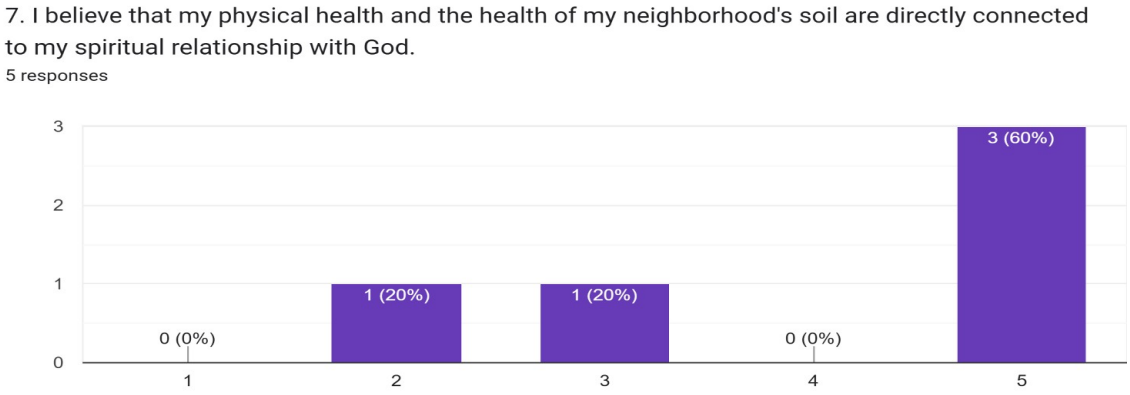


Chart 11

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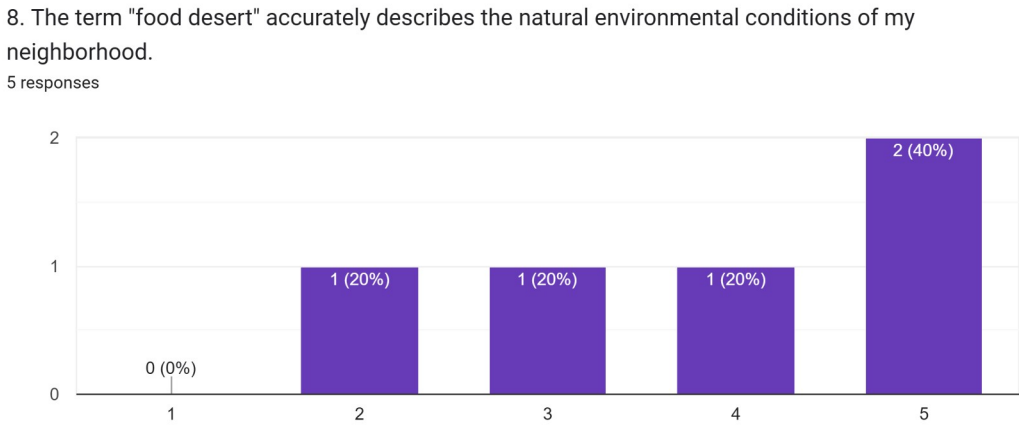


**Appendix Zb: Post Survey Group Summary Results**

Based on the Post-Survey Group Results and a comparative review of the Pre-Survey data, here is an analysis of the transformation that occurred within the Big Five during the study.

Part 1: Post-Survey Group Summary Analysis

The post-survey results show a group that has moved from theoretical agreement to a high state of Collective Agency and systemic readiness.

The Rejection of the Charity Conduit (Chart 1): When forced to choose between a $5,000 grant for a one-time food giveaway and a $5,000 grant for a Seed-Saving Library, 100% of the participants chose the library. This is the most significant finding of the study, proving the participants now prioritize "Power over Plates."

The Provision Mandate (Chart 4): There is 100% consensus (Score 5) that the Provision Mandate in Matthew 14 requires the community to stop relying on external charity and start building its

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own communal resources. The group has fully internalized the idea that they already have "something" in their hands.

Embodied Hope and Action (Chart 6): 100% of respondents strongly agree that the concept of Embodied Hope makes them feel spiritually compelled to take physical, systemic action. The "hope" is no longer just a feeling; it is a directive for labor.

Sustainability and Commitment (Chart 5): The group is highly ready to act, with the majority scoring 4 or 5 on their readiness to commit significant time and energy to building a Protective Resource in Dolphin Heights.

Pantry Skepticism (Chart 1 - Likert): Interestingly, the view on the "effectiveness of a weekly food pantry" became more polarized. The mean score dropped as participants began to critically view the pantry as a secondary or even distracting method compared to sovereignty.

Part 2: Comparison Analysis (Pre-Survey vs. Post-Survey)

The comparison between the two surveys reveals a significant Mindset Delta—the measurable shift from a "Victim Mindset" to Conscious Systemic Stewardship.

Shift in Ministry Strategy: From Relief to Resistance

Pre-Survey: 60% of participants initially believed a weekly food pantry was the most effective way to address hunger.

Post-Survey: This belief was shattered during the $5,000 choice exercise. The group moved from a "Charity Conduit" model to a "Resilience Hub" model, choosing long-term infrastructure (Seed Library) over short-term relief.

Shift in Theological View: From Scarcity to Abundance

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Pre-Survey: While participants agreed the Bible supports self-sustaining control (80%), there was still a strong focus on finding "quicker and easier ways to distribute food" (60%).

Post-Survey: The group achieved a 100% consensus on the Provision Mandate. They moved from wanting "better distribution" of someone else's food to wanting "communal production" of their own food.

Shift in Awareness: From "Desert" to "Apartheid"

Pre-Survey: 60% of participants initially agreed that "food desert" accurately described their neighborhood, suggesting they saw the lack of food as a somewhat natural or environmental condition.

Post-Survey: Through the Nehemiah Approach of reflective recall, the group unmasked the Wicked Design of the neighborhood. By the end, the language shifted entirely toward Food Apartheid and identifying the "powers and principalities" (like the density of dialysis centers) that profit from community sickness.

Shift in Agency: From Hopelessness to Leverage

Pre-Survey: Participants were connected to the neighborhood's "sadness" but lacked a specific "lever" to move the problem.

Post-Survey: The group identified their Leverage—modeled after David's sling and stone (1 Samuel 17:49-50 KJV). They moved from a feeling of "Heaviness" to a feeling of "Leverage," specifically naming the "Trading and Pots" and "Systematic Follow-up" as their path to victory.

Final Comparative Conclusion

The study successfully moved the Big Five through a "Spiritual Soil Analysis." The data proves that while the group was always spiritually motivated, the 4.0-hour intensive provided the Spiritual Vocabulary and Systemic Tools necessary to turn that motivation into a Unified Consensus Statement.

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They are no longer waiting for a miracle; they have realized they *are* the miracle God placed in Dolphin Heights to rebuild the walls.

Chart 1

Chart 2

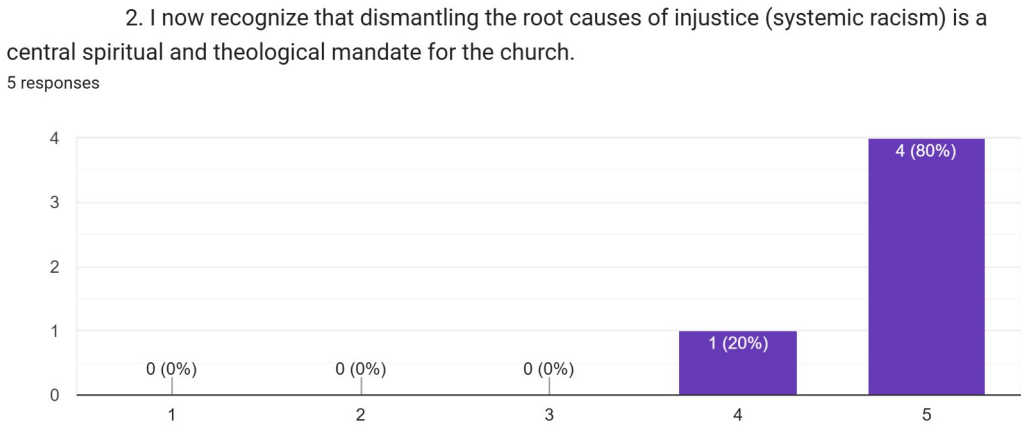


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Chart 3

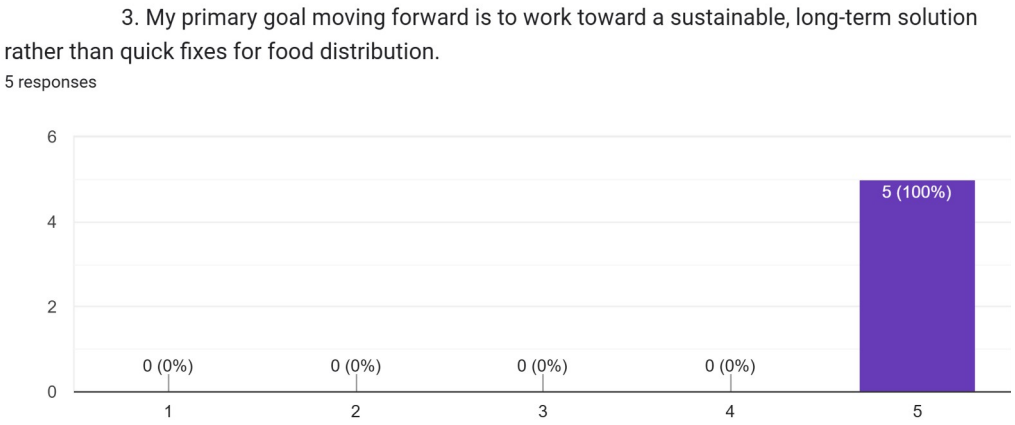


Chart 4

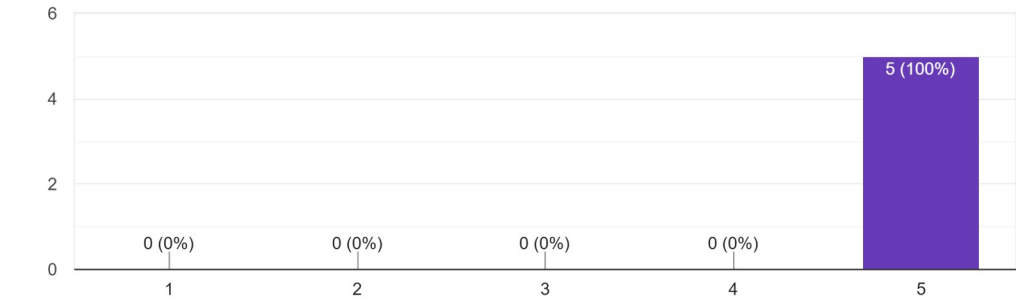


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Chart 5

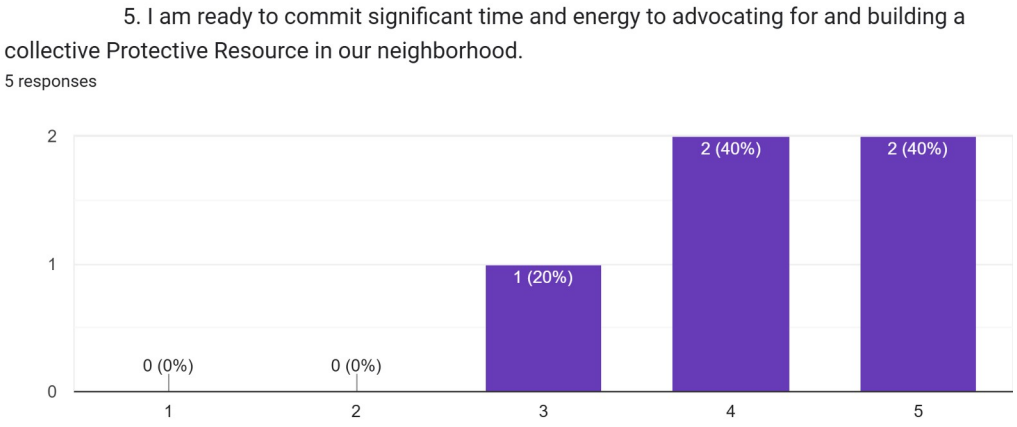


Chart 6

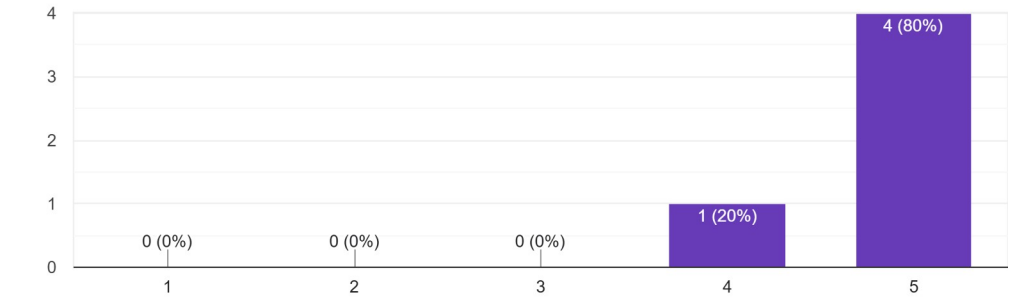


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Chart 7

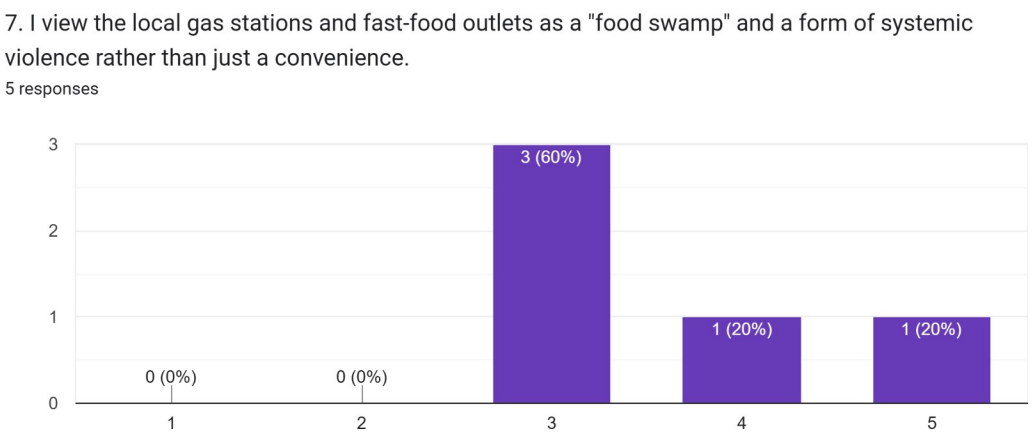
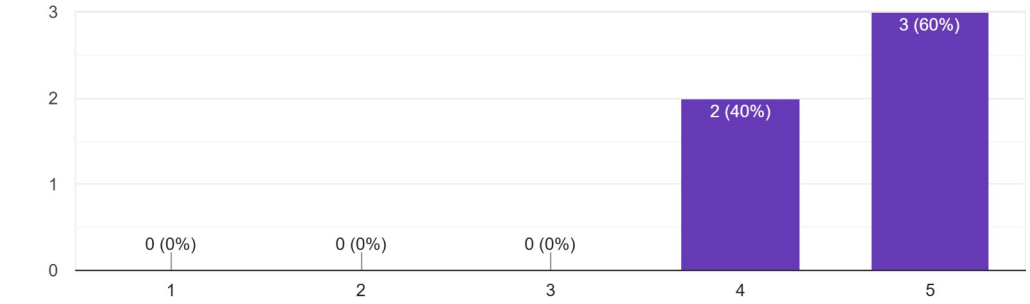



Chart 8

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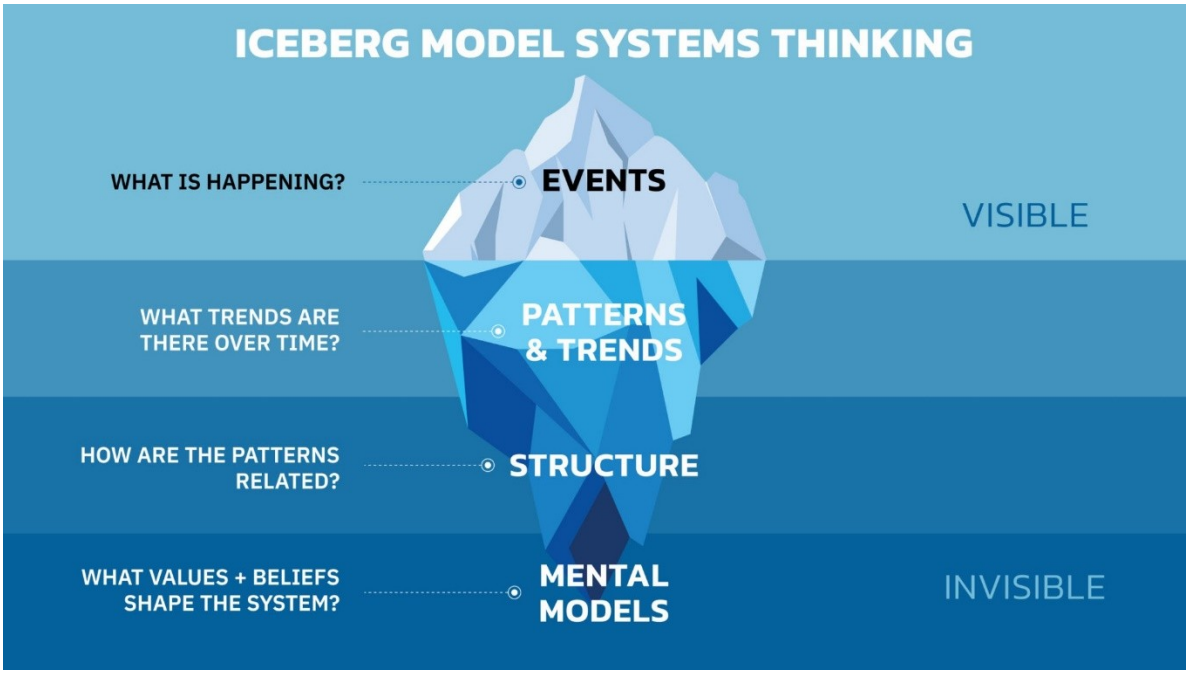
**Appendix Zc: Referenced Tools, Graphs and Charts**

**The Architecture of Resilience: The Iceberg as a Theological Weapon**




**Quantitative Evidence: The Roar of the Engine**

To meet the "Distinguished" doctoral standard, this study utilizes quantitative data to provide objective proof that the 4.0-hour intensive teaching plan successfully shifted the mindset of the Big Five. This "Triangulation of Transformation" shows that the shift from a "Victim Mindset" to "Systemic Stewardship" is measurable.

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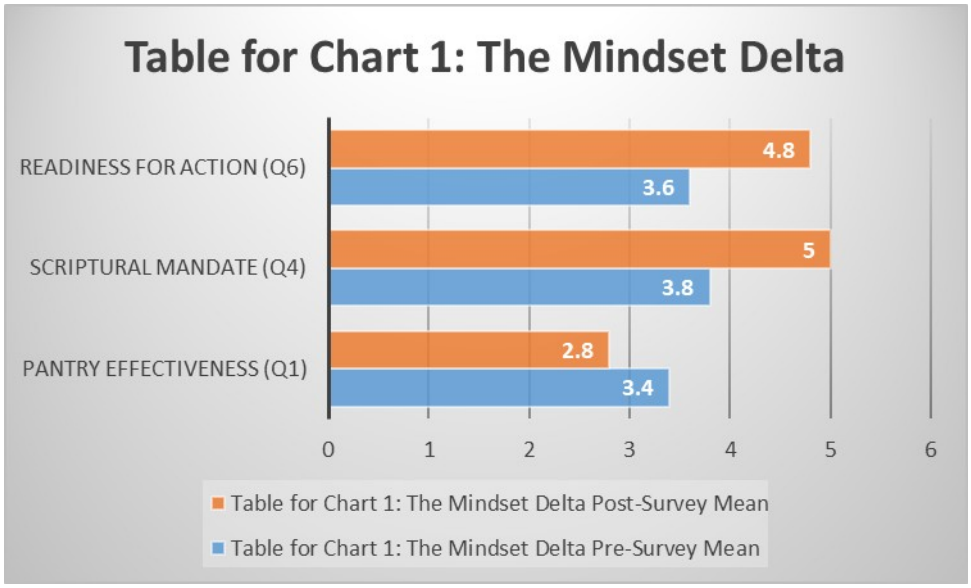
Table for Chart 1: The Mindset Delta

| Category | Pre-Survey Mean | Post-Survey Mean |
|---|---|---|
| Pantry Effectiveness (Q1) | 3.4 | 2.8 |
| Scriptural Mandate (Q4) | 3.8 | 5.0 |
| Readiness for Action (Q6) | 3.6 | 4.8 |




*Narrative:* Chart 1 illustrates the specific shift in mean scores. Notably, the perceived effectiveness of traditional food pantries dropped from 3.4 to 2.8, while the consensus on a scriptural mandate for sovereignty jumped to a perfect 5.0. Readiness for action also rose significantly from 3.6 to 4.8.

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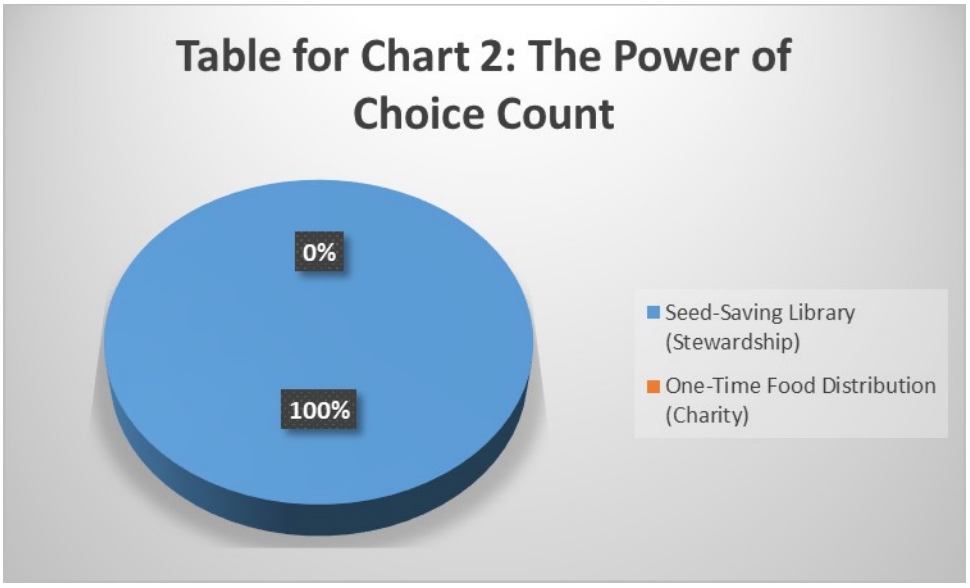
Table for Chart 2: The Power of Choice

| Choice | Count | Percentage |
|---|---|---|
| Seed-Saving Library (Stewardship) | 5 | 100% |
| One-Time Food Distribution (Charity) | 0 | 0% |




*Narrative:* This chart visualizes the "Aha! Moment" during the $5,000 choice exercise. With 100% of participants choosing the Seed-Saving Library over short-term relief, the data confirms the death of the "Victim Mindset".

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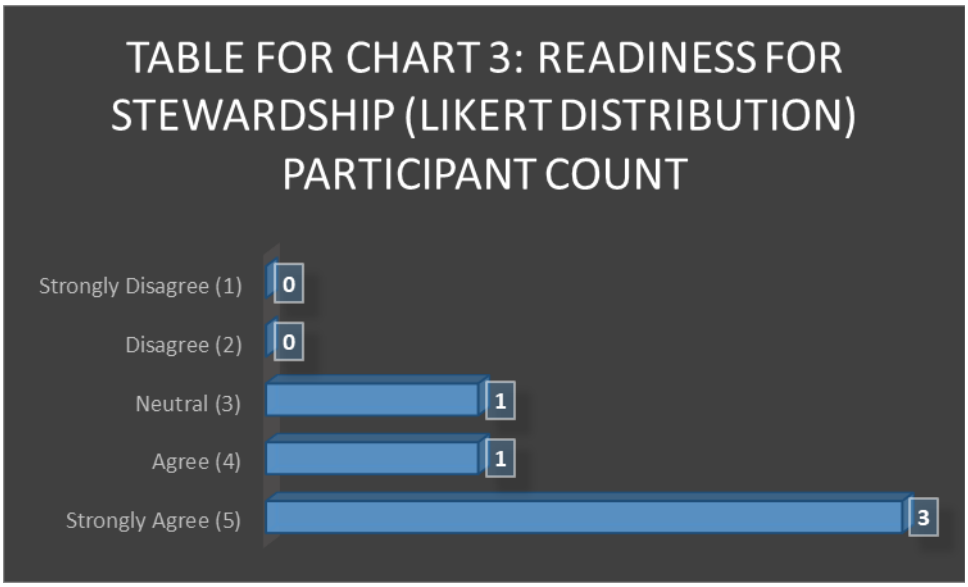
Table for Chart 3: Readiness for Stewardship (Likert Distribution)

| **Response Level** | **Participant Count** |
|---|---|
| Strongly Agree (5) | 3 |
| Agree (4) | 1 |
| Neutral (3) | 1 |
| Disagree (2) | 0 |
| Strongly Disagree (1) | 0 |




*Narrative:* With a mean score of 4.2 out of 5.0, this distribution confirms that the Future Food Pathway successfully created Collective Agency, with the majority of participants "Strongly Agreeing" they are ready to build a collective Protective Resource.

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Table for Chart 4: Thematic Frequency

| **Term** | **Mentions/Frequency** |
|---|---|
| Education and Follow-up | High |
| Trading and Pots | High |
| Mental Slavery | Moderate |
| Wicked Design | Moderate |

Narrative: This thematic frequency chart shows a shift in primary vocabulary toward "Education and Follow-up" and "Trading and Pots".

**The Roar of the Engine: Analyzing the Mindset Delta**

These tables are formatted to support my analysis of the Mindset Delta and the shift to Conscious Systemic Stewardship.

To understand if our 4.0-hour intensive actually worked, we have to look at the "Before" and "After" of the Big Five's thinking. I call this change the Mindset Delta. It is the statistical proof that our people are shifting from a "Victim Mindset" to a state of Conscious Systemic Stewardship. The numbers in Table 5.1 show a powerful movement.

Table 5.1: The Mindset Delta - Comparative Mean Scores

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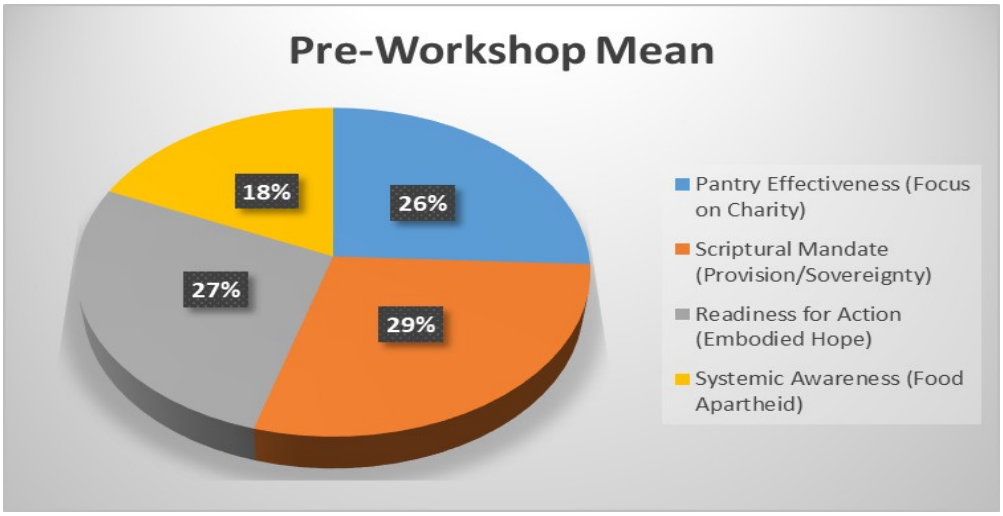
| Research Metric (Survey Question) | Pre-Workshop Mean | Post-Workshop Mean | Delta (Change) |
|---|---|---|---|
| Pantry Effectiveness (Focus on Charity) | 3.4 | 2.8 | -0.6 |
| Scriptural Mandate (Provision/Sovereignty) | 3.8 | 5.0 | +1.2 |
| Readiness for Action (Embodied Hope) | 3.6 | 4.8 | +1.2 |
| Systemic Awareness (Food Apartheid) | 2.4 | 4.6 | +2.2 |




**The Power of Choice: Choosing Resistance Over Relief**

One of the most exciting moments of the study was the "Choice Exercise." I wanted to see if the participants would choose the "easy path" of temporary relief or the "hard path" of long-term resistance. I gave them a hypothetical $5,000 and asked them where they would put it. The results in Table 5.2 are what I call a "Smoking Gun" for justice.

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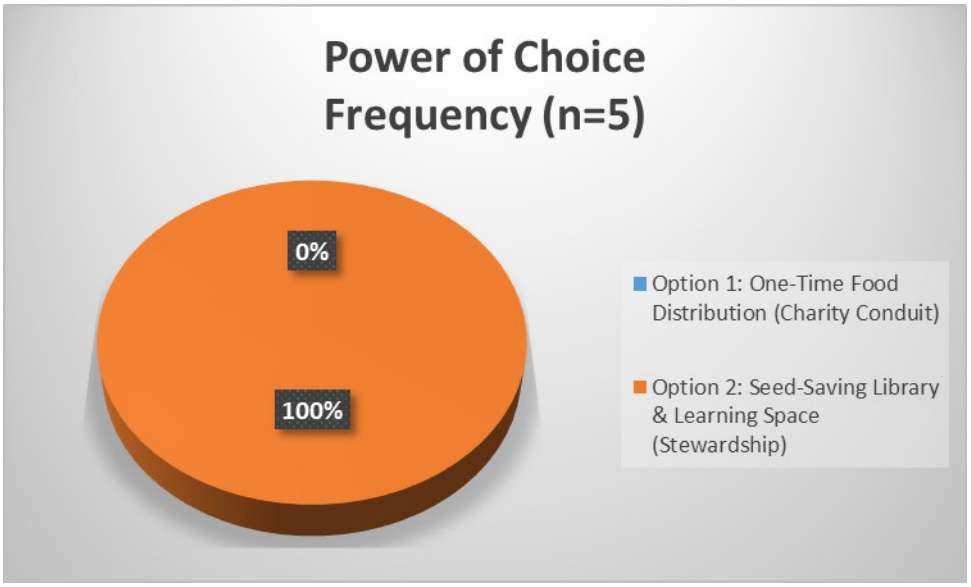
Table 5.2: The Power of Choice ($5,000 Grant Allocation)

| **Proposed Investment Option** | **Frequency (n=5)** | **Percentage** |
|---|---|---|
| Option 1: One-Time Food Distribution (Charity Conduit) | 0 | 0% |
| Option 2: Seed-Saving Library & Learning Space (Stewardship) | 5 | 100% |
| Total | 5 | 100% |




**Readiness for the Road: Measuring Collective Agency**

Numbers are good, but we also have to measure "Readiness." It is one thing to know the truth, but another to be ready to work for it. Table 5.3 shows how prepared the Big Five feel to lead this change at Abundant Life A.M.E. Church.

Table 5.3: Readiness for Systemic Stewardship

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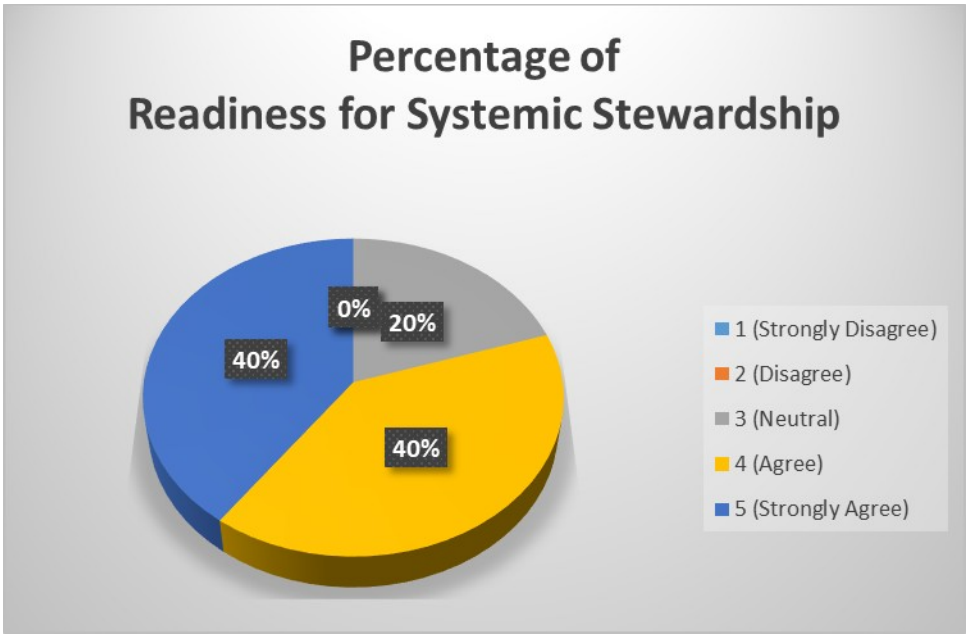
| Likert Scale Value | Frequency (n=5) | Percentage |
|---|---|---|
| 1 (Strongly Disagree) | 0 | 0% |
| 2 (Disagree) | 0 | 0% |
| 3 (Neutral) | 1 | 20% |
| 4 (Agree) | 2 | 40% |
| 5 (Strongly Agree) | 2 | 40% |
| Mean Score | 4.2 / 5.0 | |




**The Voice of the People: Qualitative Resonance**

Finally, we look at the words the participants used most. In Participatory Action Research, the language of the people is the most important data. We tracked how many times the Big Five used our unique project terms. This proves they have adopted a new Spiritual Vocabulary.

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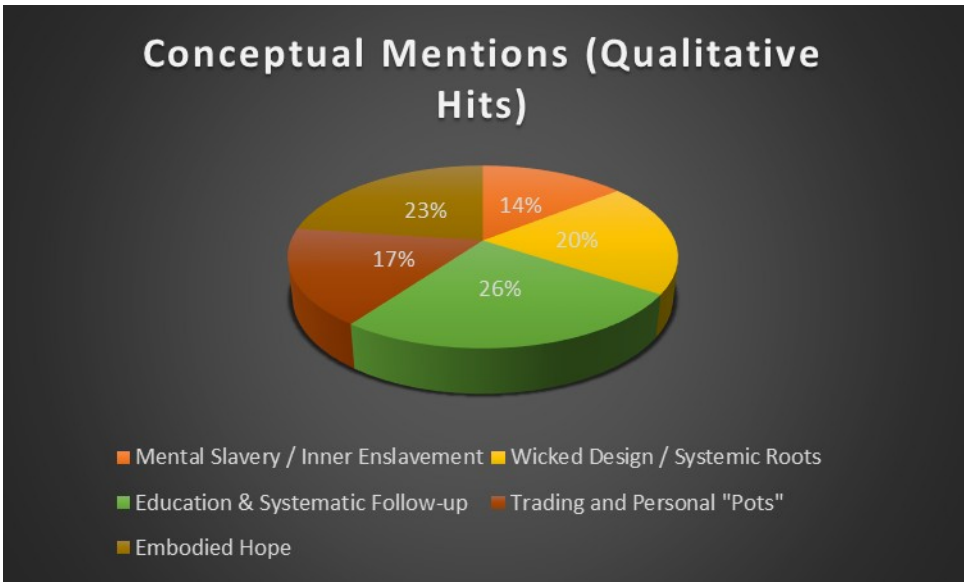
Table 5.4: Qualitative Thematic Resonance




| **Core Thematic Concept** | **Conceptual Mentions (Qualitative Hits)** | **Data Source** |
|---|---|---|
| Mental Slavery / Inner Enslavement | 5 | Transcripts (P2, P1) |
| Wicked Design / Systemic Roots | 7 | Workshop 1 Reflections |
| Education & Systematic Follow-up | 9 | Unified Consensus Statement |
| Trading and Personal "Pots" | 6 | Group 1 Dialogue |
| Embodied Hope | 8 | Post-Survey Narratives |

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